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The CHRISTIAN CENTURY

Published Weekly

Amos and the Bomb
By Justin Wroe Nixon

The New Birth of the German Church
By Samuel McCrea Cavert

Envoys of Reconciliation
Potsdam Condemned
Editorials

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1946 —

Postwar or Prewar?

For six long, agonizing years you have been waiting for "the postwar world." Now Germany and Japan have surrendered. Victory has been won. The opportunities of peace for which you have longed are here. But—

Is this a postwar or a prewar world?

No one can answer that question—yet. It will be answered, however, during 1946. This will be the year that tells whether the nations that have won the war can now win a lasting peace, or whether they will enter the path that leads to the total catastrophe of a Third World War.

You mean to do your part in seeing that your nation keeps this a postwar world. Are you ready for that task? Will your knowledge of what is happening in the world make you capable of playing the part of an informed world citizen? Throughout perilous, critical 1946 will you not only know what is going on, but why it is going on, and what it means and will lead to?

The Christian Century will be edited for this purpose—to help its readers keep their feet and their heads amid whatever crises may develop; to show them the world as it is and as it may be; to point the way in which they may bear their full part as Christian leaders working for a just and lasting peace.

Special Features during 1946

It is impossible to foretell what The Christian Century will contain during 1946. History is being made too fast for such a paper to fix its contents far ahead.

This much can be promised: Just as in past years The Christian Century in every feature—editorials, articles, reviews, news—has kept its readers abreast of the latest developments of importance on the whole world front, so next year the editorial vigilance will not flag.

Whether the event which has long-range meaning happens in Asia, Europe, Latin America, the United States or the islands of the seas, readers of The Christian Century can count on knowing when it happens, and having its significance made plain.

But there are certain special features already planned for next year which will make The Christian Century for 1946 of international importance. For instance:

CHARLES CLAYTON MORRISON

Editor of the Christian Century

will contribute a series of articles on

Can Protestantism Win America?

Do you remember the series by Harold E. Fey on "Can Catholicism Win America?" Who can ever forget it! Now the Editor takes up the parallel subject which so many have wished could be treated with equal candor and clarity. In a series that will stir discussion from one end of the country to the other, Dr. Morrison will show what Protestantism in America is today, and where it is going tomorrow. This series will begin early in the new year.

Is the atomic world headed toward peace or war?

That's the question we all want to have answered. In another series of articles these men, whose opinion means something, will answer:

R. G. Gustavson, vice-president and dean of science at the University of Chicago.

Middleton Murry, world known English publicist.

Felix Morley, former college president, former editor of the *Washington Post,* editor of *Human Events.*

Charles E. Merriam, America's foremost political scientist.

Pitirim A. Sorokin, Russian-born head of the department of sociology at Harvard.

Richard H. Sutton, Haverford College professor who is also the former president of the Association of Teachers of Physics.

The Editor of The Christian Century.

These are just samples of the distinguished journalistic fare which is already being planned for 1946. Every issue will count in keeping your thinking up with the latest world developments. If your subscription is about to expire, or if you have not yet subscribed, act today.

What are the facts about Japan?

The political facts, the economic facts, the religious facts, the human facts—what are they?

Are you sure you know?

To be sure of the facts, read the series of special articles by

WALTER W. VAN KIRK

who has just returned from an intensive study of the entire situation in Japan and Korea. Dr. Van Kirk was one of the four investigators commissioned by the American churches to study the Japan situation on the ground. It is a great story that he has brought back. As the author of *A Christian Global Strategy* and *Religion and the World of Tomorrow,* as the weekly commentator over N.B.C. on "Religion in the News," and as the executive secretary of the Federal Council's Commission on a Just and Durable Peace, you know with what power Dr. Van Kirk will tell that story.

To make yourself the informed person you need to be and want to be in 1946 *Read* . . .

The Christian Century

In This Issue

SAMUEL McCREA CAVERT

is the general secretary of the Federal Council of Churches of Christ in America. At the present time, Dr. Cavert is in Geneva, where he is taking a leading part in the preparations being made for the meeting of the organizing committee of the World Council of Churches in February. So many conflicting reports have reached this country as to what happened at the Stuttgart meeting when the Evangelical Church in Germany was organized that we are happy to be able to present this authoritative account by an American eye-witness.

JUSTIN WROE NIXON

is professor of Christian theology and ethics at the Colgate-Rochester Divinity School. This is his second period as a member of the Colgate-Rochester faculty, his former professorship of English Bible and Christian sociology (1916-1924) having been followed by 13 years of service as pastor of the Brick Presbyterian Church, Rochester. A recognized leader of the Baptist denomination, Dr. Nixon has written *An Emerging Christian Faith* (1930); *The Moral Crisis in Christianity* (1931) and *Protestantism's Hour of Decision* (1940). His home is at Brightford Heights, Rochester, N. Y.

Coming

If the manuscript is received in time, The Christian Century will begin next week publication of the series of articles in which Dr. Walter W. Van Kirk, member of the American church commission which has just visited Japan, will report on the situation as he found it there. Dr. Van Kirk's broadcasts from Tokyo over N.B.C. opened up to thousands of American listeners a side of the postwar situation in Japan which had been entirely neglected by other broadcasters and journalists.

The CHRISTIAN CENTURY

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December 12, 1945

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Calendar of Coming Events

Nov. 21-Dec. 25. Worldwide Bible Reading.

Dec. 14. Fast of Tebet.

Dec. 16. Chicago Sunday Evening Club; Arthur L. Kinsolving, speaker.

Dec. 16. Ford Hall Forum, Boston; Herbert Gezork, speaker.

Dec. 17, 18. Federal Council Department of Race Relations, New York.

Dec. 19. Tenth Anniversary, Chicago Round Table of Christians and Jews, Hotel Continental, Chicago; Arthur Compton, speaker.

Dec. 21. St. Thomas the Apostle.

Dec. 23. Chicago Sunday Evening Club; Samuel Harkness, speaker.

Dec. 23. Ford Hall Forum, Boston; Harry Ward, speaker.

Dec. 24. Christmas Eve Vigil, Bethlehem, Pa.

Dec. 25. Christmas Day.

Dec. 26. St. Stephen.

Dec. 27. St. John the Evangelist.

Dec. 28. Holy Innocents.

Dec. 28-Jan. 1. National Methodist Student Conference, Urbana, Ill.

Dec. 29-Jan. 3. Youth Congress of Applied Religion, New York.

Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Dec. 30. Ford Hall Forum, Boston; Robert Nathan, speaker.

Dec. 31. Methodist Student Recognition Day.

Jan. 6. Epiphany.

Jan. 6. Chicago Sunday Evening Club; Chaplain Norman Williams Thomas, speaker.

Jan. 6. St. Louis Sunday Evening Club; Walter Judd, speaker.

Jan. 6-9. Home Missions Council of North America, Buck Hill Falls, Pa.

Jan. 6-13. Universal Week of Prayer.

Jan. 7-8. National Commission on University Work, Cleveland.

Jan. 9. Council of Church Boards of Education, Cleveland.

Jan. 11. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Harland M. Allen, speaker.

Jan. 14. Philadelphia F.O.R. Forum; Alfonse Heiningberg, speaker.

Jan. 15. Executive Committee, Federal Council of Churches, New York.

Jan. 27-29. "Youth Marches," Christian Endeavor campaign, Portland, Me.

Jan. 27-Feb. 3. Youth Week.

Feb. 4-8. Alden Tuthill Lectures, Chicago Theological Seminary; R. G. Gustavson, Charles E. Merriam, Charles C. Morrison, speakers.

Feb. 4-8. Ministers' Week, Chicago Theological Seminary.

Feb. 10. Race Relations Day.

Feb. 11-16. International Council of Religious Education, Columbus, Ohio.

Feb. 17. Brotherhood Day.

Feb. 17-24. Disciples Week of Compassion.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

FROM the U.S.S. Massachusetts a chaplain writes: "At our Thanksgiving service, held in a mess hall which, with its bare surroundings, must have been something like an Upper Room of long ago, I referred to some of your reports regarding the hunger and poverty now so widespread in Europe. At the close an almost casual word suggested that some present might want to help relieve such suffering. As you know, it is not customary to take an offering in the navy. The result of the hint was the gift of money herewith enclosed with the request that you forward it to the proper agency of the World Council of Churches. As you can see, the offering is not impressive in size, but it came from men who receive but little and who do not hate." The gift of these sailors has been turned over, as requested, to the World Council Service. Its receipt, however, has precipitated a decision which The Christian Century has been approaching for some time. Despite all efforts to inform American Christians as to how they can give for the relief of war victims in Europe and Asia, many remain confused. Perhaps there are too many organizations in the field. To make matters simpler for those who desire it, gifts of money intended for Christian relief ministries may hereafter be sent to The Christian Century, 407 South Dearborn Street, Chicago 5. Such gifts will be forwarded to the World Council, and acknowledgment made in our news section. Gifts of goods should continue to be sent to warehouses at New Windsor, Maryland, or Modesto, California, of the Church Committee on Overseas Relief and Reconstruction.

Help for the Helpless

Europe Under The Terror

THE ATTEMPTS at mass suicide which swept refugee camps in Sweden tell more than could columns of print as to conditions in that part of Europe which is under Russian control. These refugee camps held several thousand Germans, Poles and Balts. Violent debate has raged in the Swedish press ever since, some months ago, Russia first demanded that the inmates be returned to Russian control. Popular sentiment in Sweden has seemed to favor the provision of asylum as long as it might be sought, but the Swedish government evidently decided not to give the Soviet power any cause for truculence and ordered the repatriation process to start. When the first Russian ship arrived to take away an initial 2,700 refugees, despair swept the camps. How many managed to kill themselves is not known; Swedish newspaper reports speak of more than a thousand serious self-inflicted wounds. This is much like the suicide mania which swept a camp in New Jersey where refugees were being held for repatriation to Russian-dominated Poland. There are thousands of "displaced persons" in camps or wandering about Europe today who would regard an order to return to Russian territory as equivalent to a death sentence. Some of them are armed, as in the Polish army now under British orders. All are steeped in a despair which has reached psychopathic proportions. Conditions in Europe west of the Russian lines are bad enough, God knows. But they do not produce the same insanity that the prospect of being forced into the area east of the Russian lines induces in many. The state of mind revealed by this terrible affair in the Swedish refugee camps is a factor in the total problem of European rehabilitation which cannot be left out of account.

Hurley's Resignation and Our Policy in China

SENSATIONAL is too mild a word to describe the effect produced in Washington by the sudden resignation of General Patrick J. Hurley as ambassador to China. The statement which General Hurley gave out as he resigned, together with the speech which he made the following day at the National Press Club, squirted earthquake tremors all over the political seismographs in the White House and state department. Yet, like so many sensational speeches, General Hurley's charges that his

ambassadorship was ruined by the intrigues of pro-British and pro-communist elements in the diplomatic service do not lend themselves to easy understanding when studied in print. Perhaps judgment should be reserved until the congressional investigation now promised has been concluded. One thing, however, General Hurley was certainly trying to say, namely, that the United States has managed to maneuver itself squarely into the middle of an Asiatic power struggle between Russia and Great Britain. There is a great deal of truth in this charge. And those who see how, in the developments of that power struggle, the United States is moving into the anti-Russian camp, cannot help but be disturbed about the future. The fact is that General Hurley's troubles at Chungking largely resulted, not from the machinations of junior career officials in the state department, but from the unresolved problem which lies at the heart of our whole Chinese policy. That problem is this: How far can the United States go in support of Chiang Kai-shek without clashing with Russia? Because Washington does not know the answer, its directives to American representatives in China have been vague, hesitant and at times confusing. Until Washington and Moscow reach a clear and dependable understanding with regard to what both are up to in China, this unhappy situation will continue. Meanwhile, it can hardly be accounted a happy augury that General Hurley is being succeeded by General Marshall. Despite General Marshall's great abilities, his dispatch to this post under these circumstances can hardly fail to make the Russians fear that the Truman decision is henceforth to deal with China and east Asia as a military problem.

Is Britain Leading To a New World?

MAKE no mistake about it, the speech which Foreign Minister Bevin delivered in the House of Commons on November 23 may have been the most important speech made in this century. *May* have been, we say. Everything depends on whether the British government means what Mr. Bevin said, which is to say, whether it proceeds to do anything about it. Consider what happened. On one day Anthony Eden, the former foreign secretary who now speaks for the opposition on matters of foreign policy, asked whether the United Nations Organization, as Mr. Eden had helped to set it up at San Francisco, was not already anachronistic. Had not its ideas of unimpaired national sovereignty—as in the veto powers of Security Council members—been blown into history's dust-bin by the atomic bomb? The very next day Mr. Bevin answered "Yes." More than that, he went on to say that the British government is ready to move ahead to a new stage of history by merging the sovereignty of Great Britain in a new world sovereignty, operating through an assembly elected by direct vote of the peoples of the world, with a world judiciary administering world law backed by a world police. When one remembers the limitations within which the delegates to the organizing conference of the UNO were forced to work at San Francisco, this declaration of the British foreign minister is amazing. Perhaps cynics will say that it only shows that Great Britain knows the old imperialist game is up, that as a separate nation Britain is headed for a minor role, and that she is seeking in this way to start a new game in which she may play another great part. Well, if Britain knows that the old imperialist game is up, so much the better for all mankind. Certainly Mr. Bevin's speech has opened new vistas to all who hope for a genuine united world organization. If the British government now presses to make Mr. Bevin's proposal an actuality in world affairs, the United States should not withhold its fullest support.

Rabbis Call For Freedom For All Peoples

FOR THOSE who think that Jewish concern is concentrated exclusively on the wrongs suffered by that persecuted people, the resolutions adopted last week by the Central Conference of American Rabbis should be enlightening. After a two-day session in New York presided over by Rabbi Ferdinand M. Isserman of St. Louis, the conference went on record as opposed to all forms of racial "jimcrowism" in the United States and all policies of the United States which aid in the "resubjugation" of colonial peoples, and as vigorously supporting all movements for independence throughout the colonial world. "The heart of Israel," said the rabbis, "goes out to all who aspire to freedom. We are convinced that the age of imperialism—political, economic and cultural—is ended. The Indians, Burmese, Koreans, Filipinos, among other peoples, should be aided in the solution of problems incident to their immediate entry into the community of self-governing nations. In remaining dependent areas, as a first step toward self-government, international trusteeship under the United Nations Organization should supersede colonial control." In thus reasserting Judaism's historic insistence on the rights of all men to freedom, these rabbis give the world the most impressive possible demonstration of the reasons why their own people everywhere should be guaranteed full civil, social and political rights. Judaism belongs in the vanguard of the struggle for human liberties, and it is heart-warming to see its rabbis taking this lead to keep it there.

Conscription Fight to Shift to Legion Plan

DETERMINED public opposition to the Truman-army-navy plan to conscript American young men for a year's military service has caused the war department to abandon hope for its proposal, according to a United Press dispatch from Washington. It is now expected that the House military affairs committee will bring forth after the Christmas recess a plan modeled on the American Legion proposal which was reported in The Christian Century last week. It has two elements in common with the scheme sponsored by the President. It is compulsory and it applies to all 18-year-olds. However, instead of a year of army service, it requires young men to spend four months in basic military training under army officers. After that the trainee could be given his choice of several military organizations in which he would continue his training for a year. Meanwhile he would remain at

home and continue his work or his studies. It may be taken for granted that the forces which seek to impose peacetime conscription on the United States would not accept a compromise of this character unless they were compelled to do so by overwhelming public opposition. We have no doubt that this opposition exists in great strength and we believe it will continue to manifest itself toward the Legion proposal. So long as the element of compulsion exists, this plan is conscription. Why should this country yield the principle and accept *any* system of conscription while our historic voluntary system suffices? Why should the United States permit the military mind to stampede us into such a departure from our traditional system when Britain postpones action on conscription until the whole question of national security can be examined by the United Nations Organization? If Canada, Australia or other British states can get along without universal compulsory military training of young men, as they are doing, the people of this country can and should take time to examine this question from all angles before reaching a decision. And having examined it, they should register their views in Washington. Every citizen should make it his responsibility to deal with this issue, which affects every family.

Dutch Missions Ask For End of Empire

EVIDENCE MOUNTS that the conscience of Christians in Holland is sorely exercised over the fighting in Java, where an Indonesian independence movement is being crushed by the power of British arms. The most recent example is reported by Religious News Service from Amsterdam. The Netherlands Reformed Church has named a commission to study empire policy toward such outposts as Indonesia. This commission was appointed in response to an unprecedented request from the Dutch government. Meanwhile the federated Protestant missionary societies of Holland have issued a statement in which these societies "stand flatly for total liquidation of the colonial relationship and for generous application of the 1942 promise by Queen Wilhelmina of equal Indonesian participation in a commonwealth." Thus the missionary societies, which are more closely in touch with the situation in the Oriental tropics than any other section of the population, come to grips with the real issue in the colonial world. Their approach stands in sharp contrast to that of W. A. Visser 't Hooft, the Dutch churchman who is general secretary of the World Council of Churches. In a release which bears the name of the World Council, but which we prefer to accept as an expression of Dr. 't Hooft's personal views, no such constructive proposal is put forward. Instead, it contains a recital of numerous atrocities which are alleged to have been committed against Christians in Java. In a war like that which has been going on for weeks in Java, we have no doubt that atrocities have been committed. One need not condone such acts, however, to point out that atrocities are inevitable so long as any Christian community is aligned against the determination of a people to govern themselves. We hope that the counsel of the Dutch missionary societies will receive the attention it deserves in Great Britain and America as well as in Holland and Geneva. Imperialism has had its day, but its sun has set.

Are Orphaned Missions To Be Forgotten?

DURING THE WAR the churches contributed over $4,250,000 for the support of missions in the lands cut off from their usual sources of income by the conflict. The end of the struggle finds some of these "orphaned" enterprises in worse condition than they have ever been. Meanwhile, the termination of hostilities and the competition of appeals for relief has partially dried up the contributions which have literally sustained life for hundreds of missionaries scattered throughout the world. The International Missionary Council, 156 Fifth Avenue, New York 10, reports that the income of the orphaned missions fund has dropped sharply since V-E Day, while demands on it have increased. In China nearly 300 missionaries, their wives and children still have this as their only source of income. In South Africa sixty-six missionaries or members of their families are receiving aid from this fund. In the Near East, where the cost of living is soaring, further grants-in-aid will continue to be needed through 1947. In addition, new claims are being made on the fund by missionaries who were not previously accessible. The worst of these situations is in the Netherlands East Indies. There it was discovered, when emissaries of the National Synod of Holland returned, that "approximately 30 per cent of the missionaries have been killed or have died of starvation." A group of missionaries in Macassar have appealed on behalf of their colleagues in the Celebes, Bali, Timor, Amboina, Halmaheira and New Guinea for $246,000 pending arrival of funds from Holland. This region, it will be remembered, was the area from which American soldiers, sailors and airmen were writing not many months ago in praise of what Christian missions had done for the people and of what the people had done for our own men. We hope that these letters will be reread now when these missionary enterprises are confronted with the difficulties of a grave transitional period from war to peace.

Roman Catholics Oppose Free Schools in India

ROMAN CATHOLICS are holding public meetings in many places in India to protest against the new educational policy in Travancore. This Indian state has a population of about 6,000,000 people, of whom one-third are Christians. The government of Travancore has recently decided to make primary education free and compulsory and to make the state solely responsible for the education of its children. It has therefore come into conflict with the Roman Catholic Church, which has managed about half of the 3,000 Travancore schools. The state has previously given recognition to Catholic schools and has provided them with generous grants-in-aid. It is now proposed to withhold grants but to continue to ac-

credit church schools which meet the prescribed standard, providing they give religious instruction outside of school hours and only to children whose parents request such instruction. It will not be surprising to persons who are acquainted with the history of American public schools that the Catholic Bishop of Changanacherry has raised the cry of persecution. The educational policy of the government, he says, is an act of repression of Catholics. The Archbishop of Madras has declared that it attacks the fundamental right of the Roman Catholic Church to teach religion to her children. He insists that his church has "the right to a provision for the proper religious education of our children in state schools and to provide it ourselves in our own private schools. State grants-in-aid to such schools shall not be withheld by reason only of such provision for religious education in such schools." We confess that our sympathies in this struggle fall on the side of the Travancore authorities. The church might have learned from its experience in America and in many other countries, but it appears not to have done so. It is worried now because the struggle which has begun in Travancore is likely to spread over all India when self-government is attained.

When Will the Senate Act on Indian Immigration?

MORE than two months have now passed since the House of Representatives, by a vote of 207 to 83, passed Congressman Cellar's bill, HR 3517, granting immigration quota and naturalization rights to natives of India. So far, however, the Senate committee on immigration has made no sign that it knows this action by the House requires any action by the Senate. Unless pressure is brought to bear on the committee, of which Senator Richard B. Russell of Georgia is chairman, there is grave danger that the bill will be allowed to die in committee. At a time when so many Americans are upbraiding Britain for its failure to do justice to India, is there not enough desire for justice in this country to secure this timid step in that direction? The bill which the House passed would do only what the bill enacted in 1943 did for the Chinese—admit Indians under the quota provisions of the present immigration law, and make those thus admitted eligible for naturalization. The number admitted would not exceed 100 a year, but the present discrimination against natives of India on racial grounds would be done away. We wish that Congress would clean up the entire American record on this issue by enacting legislation that would bring all peoples under the quota system of immigration. Since, however, it seems to prefer to deal with the matter on a piecemeal basis, we trust that without further delay it will complete this granting of quota status and naturalization rights to Indians.

A British Judgment on The Potsdam Policy

SUCH Americans as may not yet realize the extent to which the leaders of this nation are being held responsible for the Potsdam policy by British public opinion, or the British revulsion against that policy, will be enlightened by a paragraph in the London *New Statesman and Nation* for November 17. This tells how President Roosevelt took the Morgenthau plan for reducing Germany to an agrarian state to the Quebec conference, and induced Mr. Churchill to initial it. "A couple of hours' conversation one evening," says this London weekly, "caused the sudden scrapping of all the elaborate plans for military government in Germany, worked out on the common-sense principle that German industry and agriculture should be got going behind our advancing troops and used for the provision of military supplies and of relief to the liberated countries. . . . Men who were working in SHAEF last autumn have described to me the stunned stupor of the experts when they received these new orders. Everyone knew that the first of them meant starvation and disease not only in Germany but throughout Europe, and that the second [non-fraternization] would very soon break down. . . . But everyone knew that these orders came from the great men themselves; and as 'orders is orders' they were carried out despite their wicked stupidity. *Quebec was the zenith of the 'realist' Anglo-American policy, which sacrificed every principle of morality and common sense in the passion for revenge and the search for an Anglo-American security based on power politics. We shall be paying the price for it for a very long time.*"

Envoys of Reconciliation

THROUGHOUT the war, it was generally assumed that considerable time would elapse before it would be possible for the American and the Japanese Christian communities to restore their former cooperative relations. The struggle between the two nations was fought with a ferocity equaled only by the savagery of the Russian-German phase of the European conflict. Christians on both sides suffered bitter losses. In addition, the Japanese had brusquely severed their last ties with Western missionary societies just before the war. Under these circumstances, it would not have been surprising if the churches of this country had allowed considerable time for deliberation and the gradual easing of tension to pass before attempting to restore close fellowship with Japanese Christians.

But any who reasoned in this way did not take into account the deep concern of the ecumenical church for its own integrity and growth. Within two months after the signing of the surrender, this concern led the churches to send a delegation of four respected leaders to Japan. After spending three weeks in that country, Dr. Douglas Horton, Bishop James C. Baker, Dr. Luman J. Shafer and Dr. Walter W. Van Kirk have now returned. Their long journey to the other side of a world divided by war proved a triumph of Christian reconciliation. While it marked only a beginning in what must inevitably be a long process, that beginning is one which casts a glow of promise over the future.

The Federal Council of Churches and the Foreign Missions Conference of North America combined to

sponsor this embassy. Dr. Van Kirk, the first of whose articles describing what the delegation found in Japan will be published in The Christian Century in an early issue, is, as everybody knows, a distinguished member of the staff of the Federal Council. Dr. Shafer is the chairman of the Japan committee of the Foreign Missions Conference, which includes all foreign mission boards. Dr. Horton is chairman of the American section of the World Council of Churches. Both he and Bishop Baker, who holds a comparable responsibility in the International Missionary Council, will report on their mission at the February meetings of the two organizations in Geneva.

It is therefore no exaggeration to say that the principal significance of this embassy lies in the reaffirmation by the world-wide ecumenical church of its own unity. This unity was not disrupted by the greatest cataclysm in human history. Throughout the war, tenuous communications were maintained between churches on opposite sides of the struggle. But the enormous obstacles raised by the conflict necessarily reduced Christian fellowship to a minimum. Now at the first possible moment that fellowship has been restored. This has not been done furtively or secretly, but overtly and on the highest level. In going not as conquerors but as Christian brothers, not as overlords but as emissaries of Christian compassion, this mission reasserted in the most unmistakable manner the *una sancta* of those who acknowledge Christ as the Head of the church.

The remarkable welcome which was accorded the delegation was entirely due to the fact that it came representing the church. Japanese Christians embraced its members in the fire-ravaged ruins of Tokyo with tears of joy. Over and over again our emissaries heard the exclamation, "This is the happiest day of my life." Who could have believed that within six months of the night last spring when 100,000 Japanese were burned to death in fires started by one B-29 raid on Tokyo, four Americans on arriving in that city would receive such a welcome? The fact that it happened constituted a triumph of Christian love which rose above nationality and washed out the past in tears of forgiveness. That is possible only between brothers whose return signalizes the restoration of a family tie which was never broken.

It will be noted that the journey of the delegation was approved by our department of state. Facilities for travel were provided by the armed forces. The delegation was twice received by General MacArthur, the head of the American military government in Japan. Each of the four Americans had an opportunity, unprecedented for a delegation of church leaders, to interview Emperor Hirohito. Nevertheless, this was in no sense a political embassy. Its expenses were paid by the churches. The recognition it received, as its members have already pointed out, were tributes to the faith which transcends politics. The fact that the delegation was instantly taken to the heart of the Japanese church far outweighed in importance anything else that happened.

To say this is not to discount official courtesies without which the journey would have been impossible at this time. It is profoundly gratifying that our government understands and values the contribution which the churches are making to the establishment on a permanent basis of a just and durable peace. It is reassuring to note that this recognition was extended equally to Archbishop Spellman of the Roman Catholic Church, who also visited Japan recently, and to representatives of Protestant Christianity. Since this has occurred, we hope that the department of state, having made it possible for this delegation to visit Japan, will now cooperate in the fulfillment of its principal recommendation.

The one immediate and pressing desire of the entire delegation of churchmen is that the Christian churches of America shall without delay organize their compassion on the largest possible scale to relieve the suffering of the Japanese people. In that country, no less than in Europe, there is overwhelming need for food, clothing and some means of shelter. It is to the credit of Japanese Christians that they ask nothing for themselves that shall not equally be available to all their countrymen. Although only six out of 157 Tokyo churches are intact, Japanese Christians seek no aid to rebuild churches until the elemental needs of the people for survival are met.

The delegation is therefore speaking for Japanese as well as for American Christianity when it lays the necessities of the Japanese people on the conscience of all our churches. This need cannot be met until our government makes available out of common resources the public aid necessary to avert mass starvation. In addition, the state department should accept the recommendation of this delegation and authorize the churches to supplement public aid by their own sacrificial gifts. We hope this authorization will not long be delayed.

Regardless, however, of its effect on public policy, this embassy has written a luminous new chapter in Christian history. In returning under these circumstances the visit of the Japanese churchmen who came to this country shortly before the war, it has brought to full circle the bond of Christian brotherhood across the Pacific. American Christians, who have suffered greatly, have reason to be grateful to these churchmen for taking the initiative in this rapprochement. The fact that the hand of Christian fellowship was extended and that it was received in the spirit in which it was offered is an omen of promise for a happier future.

Potsdam Condemned

PRESIDENT TRUMAN now knows the terrible truth about Potsdam. His personal investigator, Byron Price, former Associated Press chief who served during the war as director of censorship, has submitted a report which is rumored to be so condemnatory of the policy now being followed in Germany that its full text has not been allowed to reach the public. But enough has been given out, in partial quotations and in summaries, to leave no doubt as to the report's main conclusions and recommendations. The report finds that the Potsdam agreement is not working and needs immediate revision. It finds that the policy now being pursued is not likely to make good democrats out of the Germans, but on the contrary to make them more than ever embittered,

closed-minded and scornful of democracy's moral pretensions. It finds that the promises of abundant food after surrender, made by our propaganda while the war continued, have not been kept, but that there is general danger of starvation which only reversal of the Potsdam decisions and large-scale food shipments from the United States can prevent.

Mr. Price has revealed that the present program only contemplates a ration of 1,550 calories a day for Germans in the American zone—and many are not getting that. "If starvation comes, as now seems likely," he warns, "epidemics and rioting will not be far behind. The approved medical ration to prevent starvation is 2,000 calories. . . . A ration adequate to prevent starvation would not mean being soft with the German people. It would represent protection to our own occupation troops against disease and disorder, and decency toward our allies of western Europe, themselves undernourished and easily susceptible to disease."

President Truman has sent the Price report to the state, war and navy departments for "the most careful consideration." That might be a way of pigeonholing it. In this instance, we do not believe that it can be pigeonholed. The tragedy that is piling up in Germany is taking form too fast, and if it breaks will shake the whole world situation too profoundly, for Washington to dare to ignore such a warning. With the benefit of all his years of experience as a trained journalistic observer, and with all the advantages of his commission as personal representative of the President, Mr. Price has weighed the results of the Potsdam policy. His verdict is unequivocal. It is the same as has already been voiced in these columns. Potsdam must go!

Potsdam must go because the Roosevelt-Morgenthau program there adopted by the victor nations embodied political folly, economic nonsense, human brutality and moral outrage. It determined that the most highly developed industrial nation in Europe should be stripped of all its heavy industry and most of its light industry, then told that it must exist as an agrarian and pastoral society, then deprived of a quarter of its farming areas, then forced to make room for an additional 12 to 15 million population driven out of other parts of Europe, then divided into quarters with the prospect of a further loss of vital coal and iron mining regions, then denied all opportunities to produce exports wherewith to buy food imports; and finally, under the guise of making the German people "know they lost the war," it proposes to leave them without fuel, adequate food or decent shelter through what the chief European correspondent of the *New York Times*, C. L. Sulzberger, calls "a winter unequaled since the mercenary armies of the Thirty Years' War plowed furrows of misery across the land."

No wonder that the commission of economists headed by Professor Hoover of Duke University, who reported to the American army command, condemned such a policy as an economic monstrosity. No wonder Mr. Price condemns it as a political monstrosity. No wonder that the soldiers who have to enforce it condemn it as a brutality for which they have no stomach; one of General Eisenhower's final acts, before leaving Germany, was to remind President Truman of his promise to relieve the army of this revolting task. The British, likewise, are sick of Potsdam. And when the military commanders in Berlin last week took matters into their own hands to the extent of reversing the Potsdam decision against giving civilians there fuel this winter, it was the Russians who proposed that the contemplated shipments of coal for that devastated city be increased from 6,000 to 7,200 tons daily. The only supporters Potsdam has left are the vengeful spirited who, from the shelter of their own abundance, can think of nothing but retaliation for nazi crimes, well though they know that this cruelty is falling principally on the children, the mothers and the poor who bear the least responsibility for the misdeeds of Hitler and his fellow miscreants.

The Potsdam policy of vengeance is far worse than anything that came out of Versailles. In its short-range effects, it is in a fair way to destroy Germany. But in its long-range effects, it is likely to destroy Europe. And if all Europe falls into chaos and despair, the rest of the world will not escape. How much longer will the governments that are responsible for the Potsdam decisions close their eyes to their own folly? How much longer will they ride blindly forward toward certain disaster, not only for Germany but for all of western civilization?

The churches have a particular stake in this matter because they are debarred, under decisions made by the military authorities administering the Potsdam directives, from rendering the help which they are eager to give. The churches do not imagine that they alone can save Germany from awful suffering this winter. But they know that they can render important help, as they are already doing in other parts of Europe. The Evangelical Church in Germany, for example, has already worked out most carefully detailed plans by which the needs of all church members can be accurately ascertained, and by which such pitiful supplies as German Protestants possess can be widely shared. Protestants in this country, Canada and Great Britain are only waiting the word of permission to gear their own relief operations in with those of the German Evangelical Church. Similarly, Roman Catholics have their "Food for the War Stricken" campaign all ready to go into action in Germany—as well as in other parts of Europe—the moment the Potsdam prohibition is removed.

The churches have been silent too long in the presence of this Potsdam atrocity. They claim the right to take their aid wherever there is suffering, wherever starvation threatens. They read their New Testaments: "If thine enemy hunger, feed him." "Be not overcome of evil, but overcome evil with good." They read their Old Testaments: "Thou shalt do no murder." This Potsdam policy is, they have come to believe, a policy of deliberate mass murder. So they, too, join with the Hoover commission, with Mr. Price, with the outraged British public, with thousands of horrified American soldiers in the army of occupation in demanding immediate and drastic revision of the Potsdam policies. Already the Federal Council of Churches and the Roman Catholic bishops have spoken. Now it is up to individual Christians and to Christian congregations to make those in authority at Washington realize that behind these Christian leaders there is the full strength of an aroused Christian conscience and Christian

determination to bring this blundering, atrocious Potsdam policy to an end. It has already done untold harm, which increases with each day it stands.

Friendly Street

EDITOR THE CHRISTIAN CENTURY:

SIR: Not once but many times have I been exhorted to remember that my neighbor is not the man next door, but whomsoever I have power to help and heal. The positive side of all sermons on the Good Samaritan is just and needful. But I am not so sure that the anxiety to free us from excessive friendliness to the man next door is well taken. Is it a sin that easily besets us to care too much for that man? Is it not at least possible

to love your fellow man
And hate your next door neighbor?

That leads me to wonder whether there is a place for a street-consciousness among the many associations and interests of our life.

There is a "good neighbor" policy among nations; why not among those whose doors open upon the same street? It should not be too long. If you live at No. 1 you cannot easily count No. 641 a member of the same little local society. You cannot be on informal and friendly terms with six hundred households. But you can with twoscore, and I am in a position to declare that such a relation to the varied members of such a good company has a place of its own. The others are not of your business or profession; they may not go to your church, and may indeed go to no church; they may have many funny ways, but if they are on a friendly footing your life gains something.

I imagine the Good Samaritan when he reached home had a chat with the man next door about the poor fellow whom he had rescued on the road to Jericho. "What else could I have done?" he said apologetically. The most important point is that neighborliness should have its completeness, and this demands receiving as well as giving, and is a continuous experience. Probably that Samaritan never saw the poor man again. He acted to him as a neighbor, but by the nature of the case he could not be continuously his neighbor. That is where the man next door comes into the scene.

One member of the street where I live said to me the other day: "We have had the chance of going to another house, but we are not going. This is such a friendly street." It is not that we are always calling on each other, or complaining of the dog or of a forgotten radio set. A talk to a neighbor upon his roses in the cool of the evening is as good as a call. But there *is* such a thing as a friendly street, in which the neighbors know each other well enough to share the great joys and sorrows which come, a street in which the children run in and out of any garden or house they choose.

Some years ago when I carelessly put myself in the way of a bicycle and paid the price in broken ribs, a little boy aged four in our street—he was a Catholic—said in his prayers that night, "Jesus, take care of Mr. Quintus. Keep him off the roads." That boy in his own true way was playing the part of a neighbor, and was a good member of Friendly Street, and such he remains to this day.

The street changes but very slowly, and I like to think that there may be a character in a street which does not change.

Ever yours gratefully,

QUINTUS QUIZ.

VERSE

Christmas, 1945

"THE winter torments them," we say,
"The winter is cruel."
Lacking all food and shelter and fuel,
They stumble and drop on their way
Or, exiled, trudge on yard by yard.
And we say, "The winter is hard."
Ah no, it is not the weather has sinned:
The winter has nothing to give but bleak wind,
Dark rain and insensitive snow.
It has nothing more rich to forego,
But gives what it can of its dearth.
If the winter, like us, owned the fruits of the earth
And, like us, ate the fat of the land,
Like us, closed its firm frozen hand
And shuttered its heart and its mind,
Well might we say, "The winter is blind,
The winter is cold and unkind."

EDITH LOVEJOY PIERCE.

Lines Written in a Great Church

WHAT magnificence, O Lord,
But is it Thine?
These lamps that hang like jeweled pendants;
This rich modulation of quiet colors;
These windows, red as the blood of Christ;
This dome, soaring toward the dome of heaven;
This choir, full-voiced as an angelic host—
Are these the offerings of Thy people,
Or the treasures of their pride?

STANLEY SHENK.

The Dreamers Cry Their Dream

(For Ralph Cheyney)

THE DREAMERS upon their hilltops
Catch visions that flame the mind.
They call to the shackled plainsmen
To leave their ills behind.

But the plainsmen keep on plodding
And the dreamers cry their dream,
And now and then a plainsman
Catches tomorrow's gleam.

The dreamers still cry their heart-song.
Their citadels never fade.
Some day mankind will be claiming
The world the dreamers made.

LUCIA TRENT.

The New Birth of the German Church

By Samuel McCrea Cavert

THE FIRST MEETING of the newly organized council of "The Evangelical Church in Germany," held in Stuttgart, October 18-20, was an unforgettable occasion. The outstanding impression which it made upon me is that the leadership of German Protestantism is now in the hands of men whom we can fully trust and who deserve our wholehearted cooperation.

The twelve Germans who constitute the council, chosen at the conference in Treysa at the end of August, are men who bore the clearest Christian witness throughout the war and who never made fatal concessions to National Socialism. All of them have known what it means to be under the constant suspicion of the Gestapo. Nearly all of them have experienced arrest. Some of them have undergone long confinement in prison or concentration camp—like Hans Lilje of Hanover, who was seized after the anti-nazi plot of July 20, 1944, and Martin Niemöller, who for nearly eight years was the personal prisoner of Hitler. It is not too much to say that the best hope of building a new Germany on democratic and Christian foundations is to be found in the future leadership of these twelve men.

The chairman of the group is the venerable Bishop Theophilus Wurm of Stuttgart, who, after Niemöller's imprisonment, became the most outspoken Protestant critic of nazi policies. The vice-chairman is Martin Niemöller. The executive is Hans Asmussen, one of the ablest and most courageous younger leaders in the Confessional Church during the nazi regime.

Questions Faced at Stuttgart

I went to Stuttgart as one of seven members of an ecumenical delegation sent by the World Council of Churches to explore the possibilities of a full restoration of fellowship between the German church and the churches of the Allied countries. The delegation undertook its task with some misgivings as to whether a firm basis of fellowship could be found at this early stage of the postwar period. In particular, there was uncertainty as to the readiness of German church leaders to acknowledge responsibility for the terrible deeds committed in the name of the German nation between 1933 and 1945. The outcome of the meeting dissipated this fog of doubt.

The spirit of the new leadership of the German church was disclosed even before the first official session of its council. At a public meeting in the Markus Kirche on the evening of October 17, attended by a crowd which filled the building to overflowing after packing every inch of standing room, three notes were sounded. First, Bishop Wurm, in describing the present burden of the church, expressed his desire for ecumenical fellowship and his appreciation for the fact that Christians of other lands had already indicated their concern for the future of the German church. Second, Pastor Niemöller made a frank avowal of the sins of the German nation, referring to what had been done both to the Jews and to the neighboring peoples of Poland, Czechoslovakia, Holland, France, Norway, Greece and other countries. He described the present suffering of the German people as a judgment of God. It was not enough, he said, to blame the nazis, for the nazis could not have done all that they had done if church members had been wholly faithful to the gospel. He was glad to be able to say that the church had not prayed for a nazi victory, but he had to confess that the church had not spoken out with sufficient positiveness. Third, Bishop Otto Dibelius of Berlin pointed out the tremendous task of the church in the days ahead, especially in the face of the appalling conditions in eastern Germany, where he estimated that, unless remedial measures were quickly taken, more Germans were likely to die from hunger and cold during the winter than lost their lives in battle during the whole war.

Message from World Council

When the delegation met with the council of the German church on the following day, Dr. Visser 't Hooft, general secretary of the World Council of Churches, expressed its gratitude for the struggle of the Confessional Church, recalling especially the Rev. Dietrich Bonhoeffer, who had been executed by the nazis because of his uncompromising fidelity to ecumenical Christianity. Dr. 't Hooft further voiced the hope of the churches of other lands that they might be able to help the German church in its efforts to rechristianize the nation and to minister to the suffering. He added that there were still obstacles to full understanding and cooperation which needed to be honestly faced, especially those arising from the attitude of some of the German pastors during the war. After a general discussion, which followed the lines of Pastor Niemöller's remarks on the previous evening, the members of the German council said that they would like to meet by themselves that evening to formulate an official statement of their position.

On the following morning the German council submitted a unanimous declaration putting itself on record as recognizing both the moral responsibility of the German people for the evil policies of the National Socialist regime and the failure of the church to oppose those policies with sufficient vigor. The statement then affirmed the purpose of the German church to cleanse itself of "influences alien to the faith." The following quotation will serve admirably to illustrate the point of view of the document:

"We are all the more grateful for this visit as we know ourselves to be with our people in a great company of suffering, but also in a great solidarity of guilt. With great pain do we say: through us has endless suffering been brought to many peoples and countries. What we have often borne witness to before our congregations, that we declare in the name of the whole church. True, we

have struggled for many years in the name of Jesus Christ against a spirit which has found its terrible expression in the National Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously and for not loving more ardently.

"Now a new beginning is to be made in our churches. Grounded on the Holy Scriptures, directed with all earnestness on the only Lord of the church, they now proceed to cleanse themselves from influences alien to the faith and to set themselves in order. Our hope is in the God of grace and mercy, that he will use our churches as his instruments and will give them authority to proclaim his Word and to make his will obeyed among ourselves and among our whole people."

Join World Council

Pastor Pierre Maury of France recorded the sentiment of the ecumenical delegation by saying that they accepted the message of the German church in no mood of Pharisaism but as a stimulus to a common repentance and forgiveness and a common dedication to the cause of building a more Christian society. Pastor Asmussen then announced that the German church desired to become a member of the World Council of Churches and to be represented by Bishop Wurm and Pastor Niemöller at the meeting of the provisional committee of the World Council in Switzerland next February.

When we recall that after the First World War the question of "war guilt" was a subject of bristling controversy for more than a decade, we may rightly rejoice that within six months after the ending of the Second World War the foundations for Christian understanding have already been laid. That this is the case is due chiefly to the development of the ecumenical movement, which even during the war never entirely lost contact with the best leaders in the German church.

The question must, of course, be asked whether this forthright declaration by the twelve leaders actually represents the rank-and-file of the German church. It is too early to answer that question. Only time will tell. It is possible that these leaders have taken a much more advanced position than the church members will support. Certainly there are serious points of strain between the Christians of Germany and the occupying military powers. Some of these tensions emerged even in the Stuttgart meeting, having to do with what the church leaders regard as the unnecessary suffering of the Germans expelled from Poland and the Sudetenland, and the many injustices in the denazification program because of its lack of effective procedures for distinguishing between those who were nazis at heart and those who were not.

But at least this can be said with confidence: those who have been elected as the responsible heads of the new German church organization have definitely committed themselves, so far as it is in their power, to a renewal of the spirit and outlook of the German nation. Whether they will be successful or not in this stupendous task will depend, in no small measure, on the policies of America and the other Allied nations. If, for example, we do not soon find a way to relieve the physical suffering of the German people (especially in the eastern area, where conditions are probably worse than in any other part of Europe) we need not be surprised if the position taken by the Christian leaders at Stuttgart fails to win acceptance in the German church as a whole.

Amos and the Bomb

By Justin Wroe Nixon

IT WAS about a week after the bomb fell on Hiroshima. I had been confined to my bed for over a month and had a lot of time to listen to news and comments that came in over the radio. In spite of the doctor's orders that I was not to pay attention to anything emotionally disturbing, I could not help thinking about the bomb. I wanted to talk to people, but they were kept away. This is how I happened to receive the visit from Amos.

I suppose Amos was just the materialization of a wish-fulfillment. For days it had seemed to me that we were living again in the period of the Hebrew prophets. Great new forces were at work in the world. They were as impersonal as the armies of Assyria and the hordes of Scythians seemed to the prophets. And yet they had a moral meaning. They operated as they did because of man's blunders and wickedness. And there was enough Hebraism in my system to suspect a Divine Protagonist playing the supreme role on the contemporary stage, only part of which was visible to human spectators.

It was in the very early morning. He opened the bedroom door, walked around the foot of the bed, pulled up a chair and sat down. I recognized him at once. His garb—I must have seen it in pictures—reminded me of Bedouins of the Arabian desert. His face was that of one of my farmer uncles in Illinois—plain but positive.

I

"You wanted me?" he said.

"Yes," I replied, "but I never counted on this. I have always wanted you. You have been my favorite prophet. Recently I have been wondering what a man like you would make out of the events happening now, what a real prophet would think his job was now."

"You forget," he interrupted, "that I was no prophet, neither was I a prophet's son, but a herdsman and a dresser of sycamore trees."

"Perhaps that is one of the reasons," I continued, "for the impression of integrity your little book makes—all except the Hollywood ending one of your editors has tacked on. I have felt that if I could get your advice I

would have something sound and fixed to start out from, something utterly sincere to go by."

"All right. What's on your mind?"

"First, what do you know, Amos? Do you know what has happened since you were here?"

"In part."

"I mean the story of the prophets that came after you, and of your people, and the story of Christianity."

"I know enough to talk these things over."

"That's wonderful," I said. "Now I can get some questions answered that have always bothered me. For instance, what do you think of your own work now? The people of Israel did not pay much attention to what you said. They did not heed your warning. What came of it?"

"Not much at the time, to the outward eye. Nor did the people heed in an adequate way the warnings of Hosea, Micah and Isaiah who came after me."

"What then did you get done?"

He hesitated a moment. "We got something going among our people," he said, "a movement toward a higher form of religious life. An important minority of our people came to believe that God wanted a far more just and brotherly standard of conduct if we were to be fitted to come to him in worship or to have a part in his plan for the world. A century later, you will recall, the prophetic movement was a factor in the adoption of the humanitarian reforms of Deuteronomy."

"But Deuteronomy did not save your people," I suggested. "Your reform monarch Josiah was killed, the Egyptians plundered your land and the Babylonians took many of you into exile. Even if your people had had a real change of heart there is no sign that the Exile could have been averted. Your successors, like Habbakuk, were baffled by the fact that the Hebrew people were suffering outrage at the hands of nations far worse than themselves."

"Your statement may be true," he replied, "but do you think the Exile had no place in God's plan? I cannot believe it. Through that terrible experience our faith and religious practice were purified. And do I need to remind you, a Christian, of the unknown prophet of the Bible who wrote Isaiah 40-55, the great interpreter of the one universal God and of his servant Israel, whose sufferings were for the redemption of mankind?"

II

I felt the implied rebuke in Amos' words, but there were questions that still bothered me. "What you say," I continued, "is one of the very sources of my bewilderment. How, may I ask, with such a purifying experience as that of the Exile and with such a challenge as that of the great unknown prophet, did the Jews become such an exclusive people? Why were those mighty aspirations of the prophets turned into petty obligations that shut the Jews off from their world, and thrust them into a life of martyrdom age after age?"

"I do not attempt to account for the history of my people," he answered. "Nor can I weigh our contribution over against our suffering. But how can a Christian speak other than reverently of Judaism, when it was out of Judaism that Jesus came? You cannot account for Jesus without the prophets and their influence upon the people. And without the piety of the Jewish home and the synagogue, without these rules of which you complain which kept the Jews from being absorbed by their conqueror like numberless other little peoples, the prophetic tradition would never have been preserved and you would never have had Christianity at all."

It was my turn to hesitate, but the final question had to be asked. "Yes," I said, "but again I wonder. Nothing seems to work out as it should. I think of the vast frustration of Jesus' career. I think of the cross, the holy symbol of his life and death which has become a fetish. In the anti-religious museums of Russia I have seen crosses melted into the barrels of cannon to lend sanctity to these instruments of slaughter. It was the cross that adorned the banners of the Black Hundreds as they went forth to their pogroms against the Jews. The religion of the cross has been so emasculated that often it seems powerless now to convince or convert.

"Is it not evident," I went on, "that we today who profess this religion of the cross are impotent to do anything about this bomb? . . . Now my question is out, the question that made me want you. Can you help me?"

III

Amos looked at me for a long moment. "Why have all your questions," he said, "been on the pessimistic side? It is very easy for you to see the evil coming out of good. It is with difficulty that you see good coming out of evil. And yet this is what the prophets whom you profess to admire saw again and again. Think of how they reinterpreted the meaning of our captivity in Egypt. Think of the great truth of the divine love that Hosea wrested in part from the fertility rites of the prevailing religion. Think of what the great unknown prophet made out of the Exile. Think of what your own prophets, St. Paul for instance, did with the crucifixion of Jesus. Much of what these men had to say was but a commentary on words which some prophetic editor put on the lips of Joseph, speaking to his brethren of his sale by them into slavery, 'Ye meant evil against me but God meant it for good.'

"Isn't your difficulty," he went on, looking searchingly at me, "that you do not really believe in God? In some ways you are much better off for dealing with the situation created by this bomb than we were for dealing with our problems. You have the tradition of Christianity as a universal faith to build on. You have the facilities and contacts of a world-wide religious fellowship. You have the methods and instruments of science at your disposal. If you could only believe in Him 'that maketh the Pleiades and Orion and turneth the shadow of death into the morning.' Did not He that made the stars make the atom? Perhaps—."

IV

The chair was empty. The sunlight was now streaming through the bedroom window. In that twilight world that descends upon us between dreams and waking, Amos had come and gone. We had talked by one another for the most part. No definite mandate had come to me from the

ancient seer. But as I began to take stock in the days that followed, it seemed to me that I had a new peace of mind. If our age was like that of the Hebrew prophets, at least I understood the role of the prophet a little better.

The prophets of Israel—at least the greatest of them—were men with an overwhelming faith in God, Lord of nature and history. The higher morality of their day, the morality that looked toward universal justice and brotherhood, they identified with the will of that God. With courage and forthrightness they tried to get their contemporaries to share their faith and moral outlook. By counsel and often by dramatic example they sought to contribute to the solution of particular issues before their people. Frequently their counsel was questionable and their predictions were not fulfilled. Their careers were frustrated. Even their teachings have in the long run been in part perverted. Nevertheless the prophetic movement remained, a subterranean stream flowing beneath the soil of history, a perennial source of religious faith and moral insight.

If the religious man (particularly the preacher and pastor) had a role in the drama now being enacted on the world stage it was clear that a primary aspect of his work was prophecy. He was not primarily a psychiatrist, a sociologist, or even a world planner. As among the ancient Hebrews he was one who spoke for God. The function of the prophet had been to make contact between God, the ultimate mystery and meaning of our existence, and the advancing moral frontier. Through that contact energy flowed into moral effort and the implications of man's moral defeats and victories were registered in new interpretations of God.

V

It was clear also that today changes were going on at both poles of the prophetic experience. The bomb with its terrible flash had lighted up those changes. The moral frontier had advanced beyond ecclesiastical pronouncements, the abstractions of thinkers and the personal ministries of saints. A new kind of salvation was coming into view, a salvation in terms of sheer survival on this planet, a salvation in which all men had a share, and which could not be realized without the cooperation of all. The moral frontier ran through the lives of those who were able to work with all sorts and conditions of men. The man who could not work on a basis of equality with Negroes and whites, Catholics and Protestants, employers and trade-unionists, Jews and Christians, atheists and believers was as outmoded as the American officers who could not work with the British and other nationalities at General Eisenhower's headquarters. The human agencies of the new salvation were the institutions and movements that actually cut through the barriers that set men off from one another in mutual suspicion.

There was urgency too about the coming of the new "day of the Lord." A few months ago Bishop Angus Dun of Washington in discussing the delay in the negotiations of Presbyterians and Episcopalians for union had asked, "Will God give us another fifty years?" Now, according to Beardsley Ruml, we had but from two to five years to relieve our most serious international tensions. Then, in case we fail, we must proceed to decentralize our cities and our vast industrial plant.

Where did the new moral frontier leave us as Protestant churchmen? We exhorted the nations to pool their sovereignties in a world government. But the spectacle of the Protestant, with his powerful denominations and his poorly supported cooperative organizations, appealing to the state to do in its realm what the denominations had not done in theirs, was not impressive. What was needed was not so much individual but collective prophecy—something in the moral realm as dramatic as the bomb. Would some great Protestant denomination invite the other denominations to enter with it into a Federal Union, a union that could face a dozen pressing issues with power to act? Failing that, was the time ripe for a new religious order, operating within the Protestant churches, an order of clergy and laity concentrating on the disciplines of the cooperative life? From two to five years. Were we to concede victory to the bomb—by default?

The changes going on at the other pole of prophetic experience—the pole of religious faith—were just as important. For years the significance of God in the religious life of the educated classes in America had been declining. Sophisticated Christians had tried to make God intellectually respectable by limiting his functions. Or he had become the projection of man's altruistic aspirations—useful as long as man did not find out he was a mere projection. It came as a kind of shock to rediscover the God of the prophets, Lord of nature and history, who could bring good out of evil.

But this was now the atomic age. We humanitarians had a good deal to do during the next two to five years. Already the voices of crusaders were becoming impatient and strident. It would be difficult to remain at once persistent and tolerant. How were we to be saved from the moral overstrain that was self-defeating? How could we ever catch up with the evil we had done and would continue to do? The half-gods who shrank visibly with each college lecture were of little use. Then the God of Amos loomed up like the Jungfrau as seen from the streets of Interlaken. He came as in other generations to fill a spiritual vacuum.

VI

The God of Amos has probably returned for a long stay—certainly until the crisis of this time has passed. It is true that without the moral frontier as the locus of divine revelation the experience of God tends to become sterile and moribund. It is also true that without contact with God, Lord of nature and history, the most humanitarian efforts are subject to a down-grade movement toward despair.

What has happened lately to H. G. Wells, a major proponent of a new world order, confirms this judgment. It seems but yesterday that Mr. Wells was telling us that man in the glory of his powers will stand upon this earth as upon a footstool and stretch out his hands amid the stars. Now he sees this world "as a jaded world devoid of recuperative power," and the motif of his utterance, he confesses, has become that of a "stoical cynicism." In the end our help is neither in the humanitarians who are old and

tired nor in those who are young and ruthless. Our help is in "the Lord who made heaven and earth."

And now that I think about it, wasn't that what Amos was trying to tell me just before I woke up? He said, "Perhaps—." Was he saying, "Perhaps on that dreadful cloud that soared up from Hiroshima 'God made himself an awful rose of dawn' "? It would have been like him to say that. I shall think it over.

BOOKS

God's Greatest Mistake

THE PERENNIAL PHILOSOPHY. *By Aldous Huxley. Harper & Brothers, $3.00.*

THE PERENNIAL Philosophy is that view of man, nature and the ultimate Ground of Reality which, Mr. Huxley says, has been held in common by the profoundest Taoist, Buddhist and Hindu thinkers, by the Neo-Platonists at their best, and by the Christian mystics. He presents it in the form of copious brief extracts from all these sources systematically arranged and interspersed with his own interpretative comments, which include caustic criticisms of types of thought and behavior not in harmony with this system.

Mr. Huxley's most recent previous book was *Time Must Have a Stop* (reviewed September 6, 1944). In that novel, Sebastian Barnack, who had been an adolescent genius, emerges from World War I converted from being "a strict sensualist and aesthete" to the "true religion [which] concerns itself with the givenness of the timeless." Concern for past, present and future must fade into a sole devotion to eternity. That was the meaning put upon Hotspur's words which furnished the title. But, as I suggested in reviewing that book, and as Sebastian explicitly recognized, this proposition poses an epistemological problem. How does one who lives in time and space escape from these categories and gain needed knowledge of the Reality which is independent of them? Huxley's answer was: "Research by means of pure intellectual intuition into non-sensuous, non-psychic, purely spiritual reality." This obviously required further explication. I commented that "one who is so sure of both the road and the destination should give further particulars which might assist the seeker in finding his way." In *The Perennial Philosophy* he gives them, so far as they can be given, together with a fuller statement concerning the goal to be attained.

The goal is the annihilation of individual personality. Mr. Huxley does not often use the term "Nirvana." Perhaps he feels that it would create prejudice against his philosophy. But he does not altogether avoid it either. In any case, the idea is clear. The existence of separate personalities is the root of all evil. "The last end of man, the ultimate reason for human existence, is unitive knowledge of the divine Ground—the knowledge that can come only to those who are prepared to 'die to self' and to make room, as it were, for God." Dying to self means to Mr. Huxley just exactly that. "As all exponents of the Perennial Philosophy have constantly insisted, man's obsessive consciousness of, and insistence on being, a separate self is the final and most formidable obstacle to the unitive knowledge of God. To be a self is, for them [and for him], the original sin, and to die to self, in feeling, will and intellect, is the final and all-inclusive virtue." So that good Christian phrase, dying to self, means not the overcoming of selfishness or self-centeredness, but the complete obliteration of individual personality.

The metaphysics of this system is, of course, spiritualistic monism, but it is also the assertion not merely that there is only one *kind* of substance, but that there is only one substance—God. "The universal immanence of the transcendental spiritual ground of all existence" is given as a basic truth of the Taoist writings, but it is no less basic with Huxley. Yet "immanence" is scarcely the accurate word by which to describe a situation in which no reality is recognized except the "transcendental spiritual ground," so that there is nothing for it to be immanent in except the metaphysically unreal "manifest multiplicity of nature," the emergence of which from the "unmanifested One" is the source of all evil, so that "the creation *is* the fall."

The psychology (or anthropology) of the Perennial Philosophy is this: "Man is a kind of trinity composed of body, psyche and spirit. Selfness and personality is a product of the first two elements. The third element is akin to, or even identical with, the divine Spirit that is the Ground of all being." Man's goal is attained when, by the elimination of the first two, individual personality has disappeared and the identity of man's spirit with the One Ground of Being is no longer obscured. "Good is the separate self's conformity to, and finally annihilation in, the divine ground that gives it being."

The epistemology of the system is, after all, nothing more definite than what was indicated in *Time Must Have a Stop*. The man who has prepared himself by proper spiritual discipline simply knows these things by intuition. Children have an "intuitive sense of Reality" (cf. Wordsworth); most professional philosophers miss the way because they do not "fulfill the necessary conditions of direct spiritual knowledge." Mystical, direct apprehension is the sum and substance of Huxley's theory of knowledge. However much he may expound and systematize, his sole basis of certainty is "direct intuitive awareness." Rational argument about what a man reports as the result of his direct vision is of course impossible; you either take it or leave it. One must note, however, that he has a credulous mind about such things as the phenomena of "psychic research," levitation, and the foretelling of future events by properly qualified persons.

How then does one become qualified to accomplish these wonders and to gain intuitive knowledge of the One? Mortification of the flesh is one way. Physical austerities often bring "psychic powers, . . . the ability to get petitionary prayer answered, the power to heal and work other miracles." But mortification is not enough, and sometimes it induces spiritual pride. (His hatred of the Puritans is such that he can think of no illustration of this except the Puritans—who, as a matter of fact, never engaged in ascetic practices except an occasional and not very arduous one-day fast.) But "dying to self" and gaining intuitive power requires "a mortification not only of the appetites, the feelings and the will, but also of the reasoning powers, of consciousness itself, and of that which makes our consciousness what it is—our personal memory and our inherited habit-energies."

It may be queried whether this is a restatement of the attitude of the Christian mystics who are quoted as expo-

nents of the Perennial Philosophy, or a perversion of it. In spite of some extreme statements—and mystics always make extreme statements—I doubt whether Eckhart, Ruysbroeck, St. John of the Cross, Traherne, Francis de Sales or William Law would be willing to underwrite Mr. Huxley's philosophy, though he cites them all in support of it.

One cannot argue with a man, however well he writes, whose ambition is to lose his reasoning powers, his memory and his consciousness. There is always ground to wonder how far he may have succeeded. Mr. Huxley makes some bitter criticisms of the modern world, and they are partly just. But one cannot take them very seriously because his main thesis is that human life is frustrated and unsatisfactory not because it is bad but because it is human life. His pessimism with reference to the human race is radical. The very existence of personality is the basic evil, and it would still be evil even if all personalities and their organization in society were in the highest imaginable degree good. One wonders why the Eternal Wisdom ever embarked upon the enterprise of creation which, if Mr. Huxley's intuitive knowledge is correct, was foredoomed to failure by its very nature. Having no endowment of intuition comparable with his, I cannot tell. But if his understanding of creation and the human experiment is correct, it looks like God's greatest mistake.

W. E. GARRISON.

Books in Brief

SCIENCE IN PROGRESS. *Edited by George A. Baitsell. Fourth Series. Yale University Press, $3.00.*

The eleven papers contained in this volume present results of recent research in as many areas of science. The authors are specialists of recognized competence in their respective fields. It is a truism that the advances of science are so rapid that even the scientists themselves have long since been left behind—except in their particular departments of specialization. The scientific society of Sigma Xi, which projected and sponsored the national lectureships in which these papers represent the 1943 and 1944 lectures, had in mind the increase of mutual understanding of one another's work by scientists in different fields, not the popularization of science for laymen. Among the contributors are professors of mathematics, biophysics, biochemistry, physical chemistry, nuclear physics, pharmacology and psychology. One notes, in the very names of these subjects, the breakdown of the boundaries of the old standard sciences and the setting up of borderline sciences in what might have been areas of disputed jurisdiction between chemistry, physics and biology. The absence of more extended discussions of intra-atomic forces and arrangements can easily be explained on the supposition that most of the contributors were probably doing unpublishable research in that field for the government, and by the fact that the book was completed before the story of the atomic bomb broke.

SHELLEY'S 'CENCI,' A STAGE VERSION. *By Arthur C. Hicks and R. Milton Clarke. Caxton Printers, $3.50.*

Shelley's tragedy, "The Cenci," is one of the best of Shelley's poetical works and one of the most powerful tragedies since Shakespeare. The common opinion of critics is that it is a magnificent play to read in one's own library but a poor one for the stage. The editors of this edition do not share this view. They have, accordingly, presented the text for the first time with stage directions, and have prefaced it with a strong argument for the play's stageworthiness and a record of the few productions of it that have been given. The fact is that all the reasons that have been adduced to prove it unsuitable for acting are outweighed by the evidence that it has been very effective and successful when acted. They are, moreover, mere rationalizations to cover a moral rather than a dramatic objection on the ground that its theme is too horrible for public portrayal. Another circumstance, which the present editors do not mention, is that the villain parts assigned by Shelley to two high prelates at Rome would certainly arouse ecclesiastical indignation and put the producer in danger of having his show closed by the police.

Books Received

From the White Cottage, Letters in Wartime. By Sidney Walton. Epworth Press, 25-35 City Road, London, 5/—. As a foil to the tense and strident writings that have issued from the war, it is a relief to come upon these modest and gentle essays. Dated from September 1939 to December 1941, they mirror the mind of a sensitive and reflective Briton concerned but undismayed by the tragedies of war.

Light Bearer to the Amazon. By Leo B. Halliwell. Southern Publishing Association, Nashville 8, $1.75. A lively account of the labors and experiences of a Seventh Day Adventist missionary along the Amazon in the heart of Brazil.

Poland and Russia, 1919-1945. By James T. Shotwell and Max M. Laserson. King's Crown Press (Columbia University), $2.25. A clear, scholarly and unprejudiced account of the complicated issues between these two countries during the quarter-century following the restoration of Poland after World War I. Here are the facts essential to an understanding of the present problem, which remains far from a solution after the shift of boundaries and populations in the present adjustment.

Church, Continuity and Unity. By H. Burn-Murdoch. Macmillan, $3.50. In excellent spirit and with ample resources of scholarship, the author presents the argument for the Episcopal view of the necessity of a continuity of orders in order to achieve unity of the church. He holds that "the fact of succession" was never in doubt in the early years, though there is no evidence that any importance was attached to it. He would infer, of course, that it *was* important, even though it remained for later generations to discover how essential it was to the "organic" life, and consequently to the unity, of the church. The conclusion is that "a unanimous and loyal acceptance of the ancient outward organism of the church [i.e., episcopal continuity and ordination] is possible without requiring it to be an article of doctrinal belief," and that unity is possible only by such acceptance. In other words, it is not essential that there should be general belief that episcopal continuity is essential; it is only essential that it shall exist.

The Light of Faith, An Outline of Religious Thought for Laymen. By Albert W. Palmer. Macmillan, $1.75.

Thy Health Shall Spring Forth. By Russell Dicks. Macmillan, $1.25. No one has studied more thoughtfully and helpfully than Dr. Dicks the religious and mental problems of the sick and the salutary effects of right thinking. He exploits no dubious theories of faith cure. In this little volume there is an alternation of counsels and interpretations, which may be used as guides by those who minister to the sick (or by the patients themselves in many cases), with prayers, poems and reflections which may be read to or by the sufferers. A sane and sanifying little book.

Indiana Public Opinion and the World War, 1914-1917. By Cedric C. Cummins. Indiana Historical Bureau, Indianapolis. An interesting and well documented study, based chiefly on journalistic sources.

All God's Children, A Jew Speaks. By Armond E. Cohen. Macmillan, $1.50. In the form of letters to "Dear Neighbor," a young Conservative Jewish rabbi explains the beliefs and attitudes of Jews with a clarity and spirit which should go far toward dispelling unreasonable prejudice. Those who do not agree with

his chapter demanding a "Jewish state" in Palestine will find it helpful in understanding the Zionist position, and the persuasiveness of the rest of the book is not diminished by possible disagreement on that one point, about which Jews themselves are not in agreement.

G. I. Parson. By Francis W. Read. Morehouse-Gorham Co., 14 E. 41st St., New York, $1.50. Record of the experiences of an Episcopal army chaplain.

Where Art Thou? By C. Avery Mason. Morehouse-Gorham, $1.50. A brief but earnest Christian message from the Episcopal bishop coadjutor of Dallas.

William Ernest Henley, A Study of the "Counter-Decadence" of the 'Nineties. By Jerome Hamilton Buckley. Princeton University Press, $2.75. While Oscar Wilde was heading the literary and artistic cult of the "decadents," there was a reaction of which Henley may be taken as the leader and his "I am the captain of my soul" as the golden text. Buckley's careful study of this movement and of Henley's life leaves a better taste in the mouth than Gaunt's recent, and equally scholarly, presentation of the opposite tendency in *The Aesthetic Adventure.*

A Tax Program for a Solvent America. By the Committee on Postwar Tax Policy, Roswell Magill, Chairman. Ronald Press Co., New York, $3.00. A tax plan prepared by a committee of economists for which Professor Harley L. Lutz of Princeton served as director of research.

New Directions in Psychology, Toward Individual Happiness and Social Progress. By Samuel Lowy. Emerson Books, 251 W. 19th St., New York, $3.00.

Men Who Have Walked with God, The Story of Mysticism through the Ages. By Sheldon Cheney. Alfred A. Knopf, $3.75.

CORRESPONDENCE

Not a Baron

EDITOR THE CHRISTIAN CENTURY:

SIR: Please correct the fatal mistake in your editorial paragraph, "Hungary Holds a Free Election," in your issue for November 21. Premier Zoltan Tildy was never a baron. He is a Calvinist minister, and neither a reactionary nor a leftist. This absurd title would make his dangerous task still more difficult. It was donated to him in New York, as we suspect by crafty enemies of Protestantism.

Evangelical and Reformed Church, Lancaster, Pa. ALEXANDER TOTH, Hungarian Secretary.

'Ecumenical' Again

EDITOR THE CHRISTIAN CENTURY:

SIR: To prove that "ecumenical" means by etymology something pertaining to a house, Mr. Tuthill on your page 1289 quotes part of the dictionary's treatment of the word *oikos,* the most primitive Greek prose word for "house." He neglects to notice on the same page of his dictionary the word *oikoumene,* from which, with anglicized spelling, comes "ecumenical."

Oikoumene comes from the verb *oikeo* "inhabit," and this comes from *oikos,* no doubt. To say that therefore "ecumenical" means anything about a house or household is as if one should say that the word "muscular" means "having the qualities of a little mouse," because "muscular" comes from "muscle" and the etymological meaning of "muscle" is "little mouse."

Ballard Vale, Mass. STEVEN T. BYINGTON.

Letters Count!

EDITOR THE CHRISTIAN CENTURY:

SIR: The sentiment in the churches is overwhelmingly against peacetime military training. The many earlier declarations against it have not been rescinded. This fall, on the next day after President Truman's speech, the United Council of Church Women adopted a strong resolution of opposition. The Federal Council of Churches on November 20 declared, "We strongly oppose the adoption at this time by the United States of compulsory peacetime military training before it has undertaken, through international agreement and action, to make such training unnecessary." Similar action has been taken by various denominations.

Why, then, are Christian citizens so apathetic? Some doubtless think the danger of adoption is slight. There is no ground for this optimism. Hearings on the May bill (H. R. 515) are now in progress and the bill will doubtless reach the floor of the House early in January. The statements of President Truman and General Marshall, with powerful support from the army, have given great impetus to the bill. Only vigorous action can defeat it.

Or do the people think their letters and telegrams do not matter? They matter so much that the bill can be defeated if the congressmen's constituencies are sufficiently heard from. This is probably the only way it can be defeated. The skeptical should recall that when the United States was on the verge of entering the World Court, it was the avalanche of mail precipitated by a radio address of Father Coughlin's that tipped the scales against our entrance.

The case against peacetime military training was splendidly stated in your editorial of October 31, "No Conscription!" There is no need here to restate the arguments. It is enough that in principle it looks in the opposite direction from the United Nations Organization, and in practice the atomic bomb has rendered obsolete any possible security to be had from it. Let those who agree say so to their congressmen—and at once!

Evanston, Ill. GEORGIA HARKNESS.

Would Photographs Help?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in the issue of September 26, "Presbyterians Vote to Aid Others First," is a fine piece of Christian thinking. May all of us of the comfortable congregations of America be unselfish enough to follow your suggestion. Perhaps some photographs of the ruins of the Malate Union Church, the Union Theological Seminary, and the Mary J. Johnston Memorial hospital would help to focus the attention of Christians of America upon the needs of Christians abroad.

The paper arrives about a month late, as you see; but it is valued no less because of that.

Manila, P. I. LT. COL. JOHN W. CARROTHERS.

The Conditions Are Different

EDITOR THE CHRISTIAN CENTURY:

SIR: I've just read the article by my friend Brumbaugh in the November 7 issue on "Should Missions Return to Japan?" There are several quite different aspects of the situation as between Japan sending missionaries to China and America sending missionaries to Japan.

1. China did not, at any time, ask for Christian missionaries from Japan, but they were sent there by the Japanese and in time of war itself. As I understand it, Japan has asked for Christian missionaries since the close of the war so that under the circumstances even the term "missionary" (one *sent* on a mission) is obsolete.

2. Japan is not a Christian nation, as also is not China, so that the sending of missionaries from a non-Christian nation to another has a different connotation, for good or ill, from that of a so-called Christian nation sending its missionaries to a non-Christian nation.

3. Japan sent out its official representatives to reorganize and

control the religious life of north China whereas America is not sending out any person to represent the government officially or to control the Christian activity in the occupied areas.

4. Previous to the occupation of China by the Japanese was there any record whatever of any kind of missionary activity from Japan to China? The activity of American missionaries over a period of scores of years has, I am sure, left a residue which can be considered as basic in our attempts at this time to reinstate our spiritual and physical contacts with Japanese Christianity.

These four points, I am convinced, make a very great difference, so great that the phrase, "Our American churches find themselves plunged suddenly into almost identically the dilemma which was faced by Japanese Christians when their nation's armies swept victoriously over eastern and central China," is not only inaccurate but untenable.

Nashville, Tenn. BLISS M. WIANT.

Press the Proposal!

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express my hearty support of the proposal in your issue of November 21 that the control and development of atomic fission be placed in the hands of the Economic and Social Council of the UNO. This, I think, is the most statesmanlike proposal that has been made, and I hope that you will press it in every way in order to build up public opinion in its behalf.

New York, N. Y. DWIGHT J. BRADLEY.

Footnotes on Character Building

EDITOR THE CHRISTIAN CENTURY:

SIR: One of our 18-year-old boys has been conscripted recently, and his mother showed me the latest letter he wrote. He had volunteered for special work, with extra pay, and was detailed to the officers' club as a waiter. He wrote: "Boy, I never saw so much liquor drunk in my life. All of the officers had women with them and everybody was so drunk they could hardly stand up. Half of them were majors and lieutenant colonels. From now on I'm just saluting the uniforms . . ."

I know many officers, including my own son, who would not fit into this picture, but there is enough disregard of moral values in the services to justify doubt that conscription in peacetime is desirable.

First Baptist Church, Boone, Iowa. ARTHUR M. CLARKE.

The Army as Educator

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you seen the article in *Newsweek* for November 19, written by Toni Howard of their Paris bureau? In view of the army's announced intention of becoming the permanent schoolmaster for our nation's youth, it is interesting to read how they are now using their opportunities. He writes:

"Having admired the high military discipline under which the American soldier fought, the French fail to grasp the reason why he now feels the need to get falling-down drunk. . . . They are amazed at the glass- and bottle-throwing, window breaking, brawls, knifings and shootings that punctuate the nights in certain sections of their cities. Now, with the recent increase in disorders, many Frenchmen are coming to consider anyone in an American uniform a potential disturber of the peace. This is not fair to well behaved soldiers in France. Yet, although many soldiers never get drunk and never start fights, to many others a certain amount of drunkenness and misbehavior is a soldier's right as one of the rewards of combat.

"In special night clubs, *which the army has set up in Paris for G.I.'s*, almost any night one can see between 500 and 1,000 G.I.'s with their 'girls' in one enormous room—all drunk, staggering, falling and puking on the stairs." (Italics mine.)

And now, with this record, the army demands that we send all our young men at the impressionable age of 18 to its schools. Just what will they learn? Will they come home with a V.D. degree and a master's in intoxication? If American parents show little enthusiasm for the army as an educator they can find the reason in the record.

Wyckoff, N. J. JOHN ELDER.

Pertinent?

EDITOR THE CHRISTIAN CENTURY:

SIR: The *Washington Post*, datelined Berlin, November 13, quoted an AP dispatch describing the crime situation in the American-occupied zone of Germany in the words of the American provost marshal, Lieutenant Colonel Gerald F. Beane: "Beane said, 'Elements are here for a terrific crime wave' in the American sector this winter. Larceny and robbery are the most frequent crimes of American troops. Beane said cases of rape are practically non-existent because 'a bit of food, a bar of chocolate or a bar of soap seems to make rape unnecessary.'"

The whole statement, and especially the last sentence, is an eloquent rebuttal of the recruiting slogan, "The army builds character!" It is therefore pertinent to the current discussion on peacetime conscription.

New York, N. Y. A. J. MUSTE.

What Must Be Done in Europe

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your editorial in the November 14 issue, "Are We Murderers?," and I am profoundly impressed by it. I have been an interrogator with the counter-intelligence corps in Germany and Austria during the drive through Germany, and in the occupation army, and have recently been discharged from the army. My experiences and views correspond entirely with those expressed in your article.

We must take some action now to save the starving millions of women, children and men in central Europe from death. At the same time we must revise our political and economic policies in occupied Germany so that its population can at least provide for itself the basic necessities of life. Without that a successful denazification and re-education is impossible. And without that the chaos will spread to all of Europe, and finally engulf us in a new conflict.

Yankton, S. D. WOLFRAM LIEPE.

British Rule Preferred

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I agree heartily with the general thesis of the article, "Black Africa Seethes," there are some points of additional light which I have to offer. For four of the war years we lived in British Nigeria. From our porch we could see the hills that marked the boundary of the French Cameroun. We were in constant contact with both sides of the border. Africans who lived under German, French and British imperialism, feel that the British are the best of the lot. Primitive pagan Africa appreciates the fact that the British have given them greater justice and freedom from fear than existed when the Mohammedan emirs ruled absolutely.

Several years ago the editor of the *Pilot* sent emissaries to the council of the emirs of northern Nigeria. In accord with his campaign to stir up anti-white hatred he asked the emirs, "Do you know what Britain is doing in this country?" The old senior emir of Sokoto is reported to have replied: "You may go back and tell the editor of the *Pilot* that we know plenty well what Britain is doing in this country. If Britain were not here we would be ruling Nigeria and the editor of the *Pilot* would be our slave!" The Mohammedans are smart enough to appreciate the fact that under Britain they enjoy great liberty in Nigeria. They would not exchange British imperialism for any other variety of European imperialism.

It is from the rest of Nigeria that the trouble is coming. The editor of the *Pilot* was "Jimcrowed" enough in the white man's

country so that he has come to feel that they should treat the white man in Nigeria as blacks were treated in white homelands. These Nigerians are not anti-British. They are anti-white.

I happen to know that families of Nigerian soldiers who were abroad did receive allotments. Let it be said to the credit of Britain, that in Nigeria there was no conscription. Army life was advertised but a policy of conscription of African troops was never used.

Church of the Brethren, Huntington, Ind. E. PAUL WEAVER.

What Leo XIII Said

EDITOR THE CHRISTIAN CENTURY:

SIR: G. E. Powers in your November 14 issue assails Bishop Oxnam for statements made in St. Louis. He charges that Bishop Oxnam misrepresented the Roman Catholic Church's views on church-state relationships in saying that Protestants are suspicious of a "subservient state dominated by an absolute church." Mr. Powers quotes Leo XIII as saying that the human race is governed by two powers, the ecclesiastical and the civil, "each supreme in its kind [sphere]."

Leo XIII stated in an encyclical that "it would be very erroneous to draw the conclusion that in the United States is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient to be as in the United States dissevered and divorced." Leo XIII also said, "The civil power is inferior and subordinate to the ecclesiastical power, and the Roman Catholic religion should be the only religion of the state." Also, "The Church of Rome must not only have the spiritual, but the supreme temporal power over all the kingdoms of the world." Then in another he said, "We hold upon earth the place of God Almighty. It is quite unlawful to demand, or to defend, or to grant unconditional freedom of thought, of speech, or of writing, or of worship, as if these were so many rights given by nature to man."

Mr. Powers cannot make his quotation harmonize with these, and many more.

Long Beach, Calif. J. W. WALLACE.

Universal Disarmament Required

EDITOR THE CHRISTIAN CENTURY:

SIR: No one will deny that we are now in the maelstrom of a world crisis of which the Second World War was a tragic symptom. The crisis is upon us. Those who joined in the effort to avoid this catastrophe are tempted to sit back and say, "I told you so." That would be sheer cynicism. We must be up and doing more than ever. My purpose is to suggest a simple solution, and only a simple one can meet the need. It is this:

Litvinov in the League of Nations proposed a general disarmament of military forces. Britain through Sir John Simon promptly turned it down. The U. S. A. washed its hands of the proceedings. Both have suffered for their sin, the one of commission and the other of omission. As Kagawa has proclaimed, the only way is that of repentance, which means a contrary action. Then let the Christian forces of the United States insist that our government go to the next UNO conference and make the Litvinov proposal its own. The U.S.S.R. would have to support or exhibit a colossal hypocrisy. It would clear the air on this world problem. Britain with a strong peace government would be bound to follow, and the U.S.A. would go down in history as the world savior. It is the one opportunity in human history. "Choose ye this day between life and death."

Detroit, Mich. DANIEL HUGHES.

Poles and Czechs Not to Blame

EDITOR THE CHRISTIAN CENTURY:

SIR: In "Behind the Population Transfers," Mr. Piper most appropriately calls the Christian world to be Christian. But why does Mr. Piper ascribe the atrocities committed on liberated Europe to the Poles and Czechs, of all people? He surely knows that we, the English-speaking democracies, have forsaken the legitimate Polish government and that both Poland and the land of the Czechs are governed today by Russian stooges who do what Moscow orders. These men came to power not by choice of the people, but by the will of the Kremlin. Is Mr. Piper's defaming accusation of a gallant people and our most faithful ally Christian?

The Big Three plan for Germany is a disgrace to our Western civilization and intelligence; there is no doubt about that. Mr. Piper's compassion for the German people is certainly just. But the Poles, who since 1939 have suffered deportation, extermination and persecution from Germans and Russians alike, deserve at least as much consideration in the pages of The Christian Century.

Seabrook, N. H. HELEN M. BENEDICT.

What Can Be Done?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Are We Murderers?," is the strongest piece of self-accusation that I have seen anywhere, except in the 50th Psalm. I had been waiting for this explosion for some time. But where are the concrete suggestions, where is the key that will unlock the door to starving Europe? We have read enough horror stories to do almost anything in our power. Editorials like yours only arouse our ire, but do not help the situation. Why don't you suggest ways and means for us to put our shoulders against these barred doors and crash them?

Baptist Church, Morris, Man. WILLIAM STURHAHN.

[Only the force of public opinion, concentrated on Washington, Ottawa and London, will bring a change in the Potsdam policy. But if enough citizens demand a change, the policy will be altered.—THE EDITORS.]

Today's Forgotten Boy

EDITOR THE CHRISTIAN CENTURY:

SIR: I write to enlist your championship of a neglected cause: the forgotten boy of 18. The war is now three months past, but without a break these hapless youngsters are still being fed to the military through the draft-board hoppers. The military is discharging some men who *want* to stay in service; nevertheless, this hideous injustice to the 18-year-olds continues for no reason even plausible before God or man. These boys cannot conceivably be of any use policing the world in foreign parts until after long and special training. They have not been matured by sobering war experience, and it would be hard to find an age-bracket less qualified for such a job. Yet here in peacetime the military can go on drafting into the regular forces boys who should be in school or college or learning a job of peaceful character. It is a crying shame and an unspeakable outrage that no voice is raised in Congress in their behalf.

Stillwater, Okla. M. D. CLUBB.

'We' Are Helpless

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial "Are We Murderers?" you have spoken out with great vigor and for the most part very truthfully. But—whom do you mean by "we"? If you mean the governments of the United States and England, you are right. If you mean the propagandists and all those who supported and favored the war for any, or no, reason, you are right. But I do not feel that I am included in the "we." I do not feel that the great majority of the people in the United States who were opposed to our government entering the war, and who after the war started were still opposed thereto, are included in the "we." All such were and still are, as to the great calamities which are overwhelming Europe, helpless. Where war and economics are concerned, democracy is but a figment of the imagination.

Frederic, Wis. M. E. YAGER.

NEWS *of the* CHRISTIAN WORLD

Scientists Urge Atomic Control

Youthful Workers on Project Set Up Information Center in Capital—Council Opens New Office

WASHINGTON, D. C., Nov. 28.—A small office on Vermont Ave. has become the Washington headquarters of a group of men who seek no publicity but who deserve the appreciation of the nation. They call themselves the "Federation of Atomic Scientists" and number among their 1,000 members scientists who worked in various projects and sections developing the atomic bomb. At their own expense they came to Washington for a conference, felt the need for a continuation group and set up a clearinghouse where information can be secured by interested persons or organizations. It is their purpose to educate the American public to the moral and social implications of atomic power and also to work for legislation for its control. From this group, which met on Nov. 9, came the opinion that the problem now is not one of science, but of human relations, and that secrecy is practically impossible. These scientists speak for international control of atomic power and techniques; they speak for peace! The average age of the members of the group is under 30.

* * *

Federal Council Opens Office in Washington

A new and welcome addition to the Washington family of church agencies is the Federal Council of Churches. During October the council opened an office in the Woodward building, with Dr. Benson Y. Landis as secretary. This office is to serve the denominational groups and interdenominational agencies as a center of information concerning pending legislation, as a guide for discovering proper channels of contacts and for acquaintance with governmental regulations. At present the office is compiling a directory of "people who know." No decisions of policy for the churches will be made by the Washington office. Dr. Landis, a layman of the Moravian fellowship, has served the Federal Council for 22 years.

* * *

Howard University Hears Noted Lecturers

Mrs. Eleanor Roosevelt revisited Washington to address the initial session of the Howard University forum. Before an overflow audience, she gave her opinions on the FEPC, atom bombs, poll tax repeal and universal military training. In mid-November the 29th annual convocation of the school of religion of Howard University brought prominent church leaders to discuss "The Local Church and Its Community Responsibility."

* * *

Promote Better Care For Children

Under the chairmanship of J. Hillman Hollister, pastor of the Chevy Chase Presbyterian Church, an interchurch committee on children's services has enrolled a large group of church workers from all local denominations in a series of four visits to children's institutions and six classroom discussions. The response has been so enthusiastic that all interested persons could not be accommodated, and additional tours are being arranged. The program is aimed to stimulate the churches to constructive action in behalf of children.

* * *

Church Women Protest Segregation

The national board of the United Council of Church Women received much press notice during its alert and socially aggressive sessions held here recently. These women, representing Protestant groups throughout the country, enjoyed all the routine of a "convention," with tea at the White House providing a social climax. However, there was nothing desultory about their timely resolutions expressing opinion concerning current legislation! Their action which ruled out holding future conventions in cities "under conditions in which there shall be racial discrimination" was in accord with the conduct of their meeting and their arrangements for entertainment of delegates.

* * *

And So Forth

At the 68th annual meeting of the District of Columbia Baptist convention, it was reported that 34 member churches had given nearly $800,000 in gifts for all religious purposes last year. This is reported to be the highest per capita average of any city or state convention. Membership now totals 26,544 in this area, and it is estimated that an equal number of Baptists are affiliated with no local church.

Roy A. Burkhart of Columbus, Ohio, met with a group of young adults, chaplains and civilian clergymen for an all-day conference Nov. 17. This was the third meeting of these young people, who are particularly interested in vitalizing the program of their age group in the church, in the community, and among individuals. Significant contributions to the conference were made by discharged veterans.

After insisting at its September meeting upon time to study the resolution, the board of directors of the Washington federation of churches passed unanimously a formal request urging the appropriation by Congress of $1,350,000,000 additional funds to UNRRA.

Once again the Churchmen's Washington Seminar has met in this city. About 40 men and women from social action groups within the Baptist, Methodist, Presbyterian, Congregational, and Evangelical and Reformed churches studied seriously to see "what is making things tick" in these parts.

L. RALPH TABOR.

Council Issues Packet On Counseling

To meet the increasing demand by ministers and other religious workers for introductory material on personal counseling, the Federal Council of Churches has prepared a personal counseling packet of six pamphlets. It may be secured from the council at 297 Fourth Ave., New York 10, N. Y., for 50 cents.

Uphold Negro's Right to Vote

Federal Court Decision Means Primary Elections Cannot Be Closed to Voters Because of Race

ATLANTA, Nov. 26.—The right of Negroes to vote in Democratic primaries in Georgia was upheld in a recent decision handed down by Judge T. H. Davis in the federal district court at Macon. The decision was made in the case of Primus King of Columbus, who was denied the right to vote in a "white" primary election last year. Judge Davis held that the Democratic primary "is in fact an integral part of the electoral process of the state," and that King was not permitted to vote because of his race, in violation of the Constitution. A leading Atlanta daily commented editorially: "There have been no racial upsets in Louisiana and Texas since their Democratic primaries were adjusted to the Supreme Court's ruling. There have been no disturbances or perils to the established social order in Tennessee, Kentucky and North Carolina, where duly qualified Negro voters have long been admitted to the Democratic primaries. The fact is, realistic Georgians have recognized that it is neither sound policy nor good politics to put the state in the attitude of evading or defying fundamental laws of the land." The first result of this ruling is reported from Athens, where about 400 Negroes registered for the Democratic city election; 75 per cent of them voted in the election Nov. 23.

* * *

N.C.C.J. Holds Seminars In Georgia

The Georgia region of the National Conference of Christians and Jews sponsored a series of seminars in five Georgia cities last month. Local ministerial associations cooperated in the meetings. Although the percentage of Catholics and Jews in Georgia is among the lowest of any state in the country, the importance of a common understanding and wider mutual contacts was stressed. The March of Time film, "Americans All," which had been withdrawn from showing in Georgia theaters, was presented. It was the general opinion of those seeing the film that the controversial factor causing criticism arose from racial issues rather than interfaith questions.

* * *

Denominations Meet for Annual Conferences

November has brought the annual conferences of the Methodists in south and north Georgia, the convention of the Christian churches of Georgia and the Georgia Baptist convention. Each of these gatherings has been featured by reports of larger increases in new members than in any recent year. All report larger contributions and substantial gifts for endowments and additions to funds for denominational schools, colleges and other institutions. Methodists and Baptists favored an adequate military establishment for the nation,

but urged delay in the adoption of universal military training pending further consideration of the matter and exploration of other methods for meeting military needs.

* * *

Large Christian Churches Aid Smaller Ones

A significant movement in the Christian churches of Georgia has been the enlistment of the men of the larger churches in a program to develop and support the weaker churches and mission organizations. Robert W. Burns of the Peachtree Christian Church, Atlanta, has set a notable example in this work; he has been invited to present the plan in many other churches through the south.

* * *

Baptists Report Financial Advances

Georgia Baptists re-elected J. C. Wilkinson of Athens president of their convention. Mission and benevolent contributions for the current year are $459,000 ahead of last year. About $660,000 in cash was reported on hand toward the $1,000,000 sought for enlargement of the Georgia Baptist hospital. Plans are under way for the establishment of a junior college in north Georgia as a memorial to the late George W. Truett, famous Baptist preacher and leader who was born and began his career in this mountain region. Last year Mercer University raised $1,000,000 for endowment and this year opened the Roberts School of Christianity with a faculty of seven. Immediate termination of Myron C. Taylor's mission at the Vatican and recall of the "steadily increasing staff of the U. S. embassy at the Vatican" were demanded in a resolution passed by the convention.

* * *

Methodists Hear of Crusade's Success

The two Georgia Methodist conferences represent about 320,000 members. Practically all churches are reported out of debt and many have funds and plans for new buildings. Atlanta Methodists expect to spend over $1,000,000 for new units as soon as construction is possible. The "Crusade for Christ" is near its financial goal in cash, and the payment of pledges will carry the total even higher. Bishop Arthur J. Moore reported that as a part of the Methodist goal of reaching a million people for Christ and the church, Georgia and Florida would seek at least one new church for each of the 25 districts and 100 decisions for full-time Christian service. F. M. Gaines was appointed general manager of the *Wesleyan Christian Advocate*.

PHILLIP J. McLEAN.

Institute of Religious and Social Studies Opens

Catholic, Protestant and Jewish scholars are uniting in the eighth annual institute for religious and social studies conducted at the Jewish Theological Seminary of America, New York, each Tuesday, Oct. 23-March 12. Three series of lectures—"Builders of World Culture," "Wellsprings of the American Spirit," and "Bridges to Intercultural Understanding"—began Oct. 23; a fourth, "Spiritual Autobiographies of Labor Leaders," is planned to begin Feb. 5. Extensions of the institute are being opened in Chicago and in Boston.

Find Japanese Needing Food

Delegation of Churchmen Stress Need of Devastated Japan—Emperor Asks for Return of Missionaries

(By Harold E. Fey)

NEW YORK, Nov. 27.—Over 100 Protestant leaders heard the four-man delegation which has just returned from Japan appeal for church relief for that country in their report given here today. The delegation represented the Protestant churches of America. Their object was to re-establish relations with the churches of Japan. Every one of the delegates commented on the warmth and affection of their reception in each of the half-dozen principal cities they visited. They were absent from this country exactly four weeks and spent 23 days in Japan. The delegation consisted of Douglas Horton, minister at large of the Congregational Christian Churches, Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference, Bishop James C. Baker of the Methodist Church, and Walter W. Van Kirk of the Federal Council of Churches. Dr. Horton and Dr. Shafer also went to Korea.

* * *

Report Starvation Exists Now

The only section of the report which was presented in written form concerned the need of relief for Japan. The statement, on which it was said the delegation agreed, pointed out that Japanese Christian leaders are very apprehensive. They say hunger is already widespread but the greatest privation will come next spring, when rice stocks are exhausted. The Christians of Japan emphasized that they want nothing for themselves which is not available to all Japanese. American occupation authorities, while not as pessimistic about the situation as the Japanese Christians, agree that the need is critical. They hold however that general starvation does not exist now and need not develop. They are prepared to do their best to prevent mass starvation but warn that the American people must approve the release of shipping and food if they are to succeed. The church delegation gave it as their own opinion that starvation already exists in some places. They agree that a church relief program should get under way here at once and recommend that a relief committee be sent immediately to Japan to work with the authorities and to prepare the way for church relief when such help is authorized.

* * *

Say Tokyo is Laid Flat

Dr. Horton said that on March 9, 1945, more than 100,000 people were burned to death in one B-29 fire raid in Tokyo. He said one could stand in many places in that city, whose population has been reduced from 7,000,000 to 1,500,000, and see nothing but devastation in every direction. This was true of every major city except Kyoto. He declared that American chaplains have done much to establish friendly relations with the Japanese Christian community, and that even more has been done by G. I.'s. The first contact between Japanese and American Christianity occurred soon after the landing of our troops when a United States soldier walked into one of the half-dozen churches left intact out of the 157 in Tokyo. He found a meeting of Japanese Christian leaders discussing the future of the church, and said to them, "I bring you greetings in behalf of American Protestant Christianity." Dr. Horton said that Severance hospital, Seoul, and everything else in Korea is badly run down by the war. He pointed out that the new status of women provides one important opportunity for the churches in Japan.

* * *

First Service a Communion

Walter W. Van Kirk was the only member of the party who had not previously visited Japan. He said the delegation did not know what to anticipate, and that their reception was overwhelmingly moving. As soon as word got out that four American churchmen had arrived, a communion service was held. There was no bread, but army rations were used. Many tears were shed on both sides. The Japanese were amazed to hear about the work for peace and reconciliation that the American churches had done during the war. Kagawa, said Dr. Van Kirk, had lost one-fourth of his weight, was ragged, haggard and tired but intensely concerned for the restoration of the church. He is already holding evangelistic meetings again, with large crowds and many converts. Kagawa was confined to work in his own church during the war after a pacifist student told police he had learned about the Fellowship of Reconciliation from Kagawa. The Christian leader is a principal organizer of the Social Democratic political party. When he was asked what Americans can do to help Japan most now, he said: "We need your prayers, Bibles and *good* missionaries."

* * *

Bishop Baker Lauds MacArthur

"General MacArthur is a gift of God to Japan and to our present world situation," declared Bishop Baker. "He is working with understanding and imagination for the restoration of Japan to the society of nations." The general received the delegation twice. Bishop Baker quoted him as saying that "if we can sow the idea of freedom and democracy in Japan, no army or Black Dragon society can destroy it and we will have peace in the Pacific for a thousand years." Bishop Baker expressed his view that a long occupation will be necessary. He reported that each member of the delegation was received in private audience by Emperor Hirohito, who expressed appreciation of the work of Christian missions, including especially their schools. The bishop said that the forced reorganization of Protestant church life, which occurred before the war, is now under reconsideration, but that there is a wide-open door of opportunity for Christian work.

* * *

Christian Churches Persecuted in War

Christianity in Japan had a more difficult time during the war than has been

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realized here, according to Luman J. Shafer, who formerly lived in Japan. Seventh Day Adventists, Anglicans and Holiness church members were persecuted, principally on account of their refusal to enter the united church. In Nagoya no meetings were permitted in churches, but Christians met in homes. Bombing cut down still further an already reduced attendance at churches. Sunday schools disappeared when children were dispersed to the country. Dr. Shafer said that Japanese Christians do not want to rebuild churches until people can rebuild their homes. He said that the church union, even though enforced by the government, enabled the church to survive when it might otherwise have gone down.

Now the church confronts an opportunity as great as in the days of Emperor Meiji, said Dr. Shafer. As a first step, the church in Japan will be reorganized. It may emerge as a strong united church containing most of the 40 denominations which went into the merger. It may have a central organization, with the denominational groups forming branches. It may become simply a federation. Some churches, including notably the Anglican, are expected to stand outside any new organization. The delegation met with the Japan committee of the Foreign Missions Conference in the afternoon. The meeting was "off the record."

Give Polish Protestant Churches to Catholics

Reports coming to the International Christian Press and Information Service in Geneva from the former German territories now being handed over to Poland indicate that the situation of the Protestant church there is extremely serious. Entire Protestant communities, many of them the most aggressively persecuted portions of German Protestantism under Hitler, are being wiped out. Protestant churches with all their belongings are being turned over to Polish Roman Catholic priests. Protestant churches, the I.C.P.I.S. points out, have a right to expect Roman Catholic authorities to put a stop to this exploitation of the political situation for the purpose of strengthening their own church at the expense of another.

Hymn Recordings Given to Library of Congress

Recordings of the hymns of 23 religious groups have been presented to the Library of Congress by the University of Iowa school of religion, reports Religious News Service. Latest additions to the collection are hymns of the Hutterites in South Dakota and of the Russian Doukhobors in British Columbia.

Salvation Army to Work in Norway

The Salvation Army has been named by the Norwegian government to administer relief for 146,000 refugees in Finmarken, Arctic area devastated by the war. Twelve officers from the United States have arrived to work in the area under the direction of Swedish Salvation Army headquarters. A recent report from Bishop Berggrav of Norway to the National Lutheran Council indicates that of 50 churches in Finmark, 25 have been destroyed and 12 seriously damaged.

India to Hold Elections Soon

Provincial and National Officials to be Elected and Indian Control of Provincial Government Renewed

TIRUVALLA, INDIA, Oct. 1.—The Labor government in London has promised "the early realization of self-government in India" through the following steps: (1) elections in the central and provincial legislatures within the next four months; (2) restoration of popular ministries in the provinces; (3) discussions with representatives of the newly elected provincial legislatures and with representatives of Indian states on the establishment of a constituent assembly for the framing of a national constitution for India; (4) preparations for the making of a treaty between Great Britain and India; and (5) formation of an executive council for the nation with the support of the main Indian parties.

* * *

Expects Congress to Win Seven Provinces

This correspondent anticipates that the Indian National Congress party will decisively win the elections in seven provinces: Madras, Orissa, Bombay, Bihar, United Provinces, Central Provinces and Northwest Frontier Province. The Muslim League may secure majorities in Bengal, Assam, Punjab and Sindh, where Muslims form a substantial proportion of the population. However, nationalist Muslims in sympathy with the aims of the Congress are fighting the Muslim League vigorously in the elections in these provinces. In the seven provinces mentioned, it is almost certain that the Congress will form ministries in the first half of 1946. In the latter four, the Muslim League either alone or in coalition with other parties is likely to form ministries.

* * *

Elections Conducted Under Old Law

Because the elections to the national legislature are being conducted on the limited franchise of the Government of India Act of 1919, not the 1935 act, the results will not really reveal the strength of the main political parties. This is likely to cause trouble when the formation of a national executive council is attempted. Mr. Jinnah and his Muslim League are sure to demand the acceptance of Pakistan as a condition for the formation of the interim central government proposed by the Labor cabinet. Muslim League insistence on prior acceptance of Pakistan is also likely to make trouble when the constituent assembly attempts to shape the future constitution of India. Self-government therefore faces a number of hurdles in the near future.

* * *

25,000 Attend Meeting of Congress Committee

Over 25,000 people came to Bombay to take part in the meeting of the All-India Congress committee in September. This committee has 350 members, of whom 35 are still in prison. This was its first meeting in three years, the other members having recently been released from jail. Three main resolutions were adopted. The first, pointing out how in the 60 years' history of the party the former liberal policy had failed, reaffirmed the guiding maxim of the Congress as negotiation and settlement, when possible, and non-cooperation and direct action, when necessary. The second resolution denounced the Labor government's proposals for the establishment of self-government in India as "vague, inadequate and unsatisfactory." Nevertheless the meeting decided to contest the coming elections. The third praised the manner in which a leaderless people had manifested their resentment over the suppression of the Congress in 1942. It expressed no regret for the disturbances which occurred at that time and subsequently.

* * *

Catholics Contest Plan for Universal Education

The recent decision of Travancore to make primary education free and compulsory and to make the state entirely responsible for it has encountered the opposition of Roman Catholics in that Indian state and throughout the country. One in three of the 6,000,000 people of this province are Christian. Hitherto the schools of Travancore, which is 28.9 per cent literate, have been conducted by the grant-in-aid system. Half of the 3,000 schools are operated by the Roman Catholic Church. The new plan permits the church to continue its schools, but without grants from the government. Catholic bishops contend in meetings they are holding all over India that the plan constitutes repression of Catholics and an attack on the fundamental right of the Catholic Church to teach religion to her children. Hindus and Muslims in Travancore are holding public meetings to persuade parents to withdraw their children from Roman Catholic schools on the ground that they are being proselyted. What is happening in Travancore is likely to happen throughout India when national governments come into power.

P. OOMMAN PHILIP.

Would Extend Day Care

Seattle Committee Asks that Public Schools Continue FWA Program

SEATTLE, Nov. 28.—The Seattle-King county day care committee is asking that the program of nursery and day care schools carried on during the past two years under the Federal Works Agency be incorporated into the state public school system. The federal agency has announced the early termination of the Lanham Act funds which have helped support the program. The cost of maintaining the centers has been a little over $2 per day. Fifty cents has been paid by the family, 15 cents by the department of public instruction from the state day care appropriation, and the balance from the Lanham Act funds. The state department has announced that, should the Lanham funds be withdrawn, the daily attendance fee paid by the family will be increased to 75 cents.

* * *

Strike Halts Newspaper Publication

The city is starting its second week without daily papers. The *Post-Intelligencer*,

the *Star* and the *Times* have been unable to come to terms with representatives of the International Typographical Union negotiating for employees. The first-named newspaper has announced that strikers are demanding an increase from $10.35 for a 7-hour day to $13.30, while it has offered a raise of $8.25 a week, an hourly rate "higher than that in any other Pacific coast city and considerably higher than the average rate received by printers in cities of comparable size throughout the country." Friends of organized labor are awaiting information from representatives of the strikers, who so far have not presented their case to the public, as they did in a paper of their own during a similar dispute some years ago with the *Post-Intelligencer*.

* * *

Church of the People To Build Center

Among many new church building projects in this city is the proposed new "people's center" of the Church of the People. There is to be a meetinghouse where the spirit of informality and freedom which has characterized this church's services and forums will be retained. The education and social hall will fulfill a promise to open the doors to all who need to use the facilities. An international center with 20 modern apartments will strengthen international and interracial friendships among students at the university. Fred W. Shorter, the minister, announces: "In the people's center we shall demonstrate the principles of the new society to which, in our original purpose, we dedicated ourselves."

* * *

And So Forth

Children of the Bailey Gatzert School, which enrolls 110 Negroes, 125 Japanese, 85 Chinese, 60 Filipinos, 20 Indians, 10 Hawaiians and 420 white children, recently presented an "open house" in which representatives of all these races participated in an impressive pageant one hour long, entitled "Americans All." T. Allasina, the principal, has declared: "If there has been any racial discrimination among our pupils, I have not heard of it."

The China club's luncheon last week had as honor guests two distinguished ambassadors of good will: Dr. Chun-mai Carson Chang, leader of the state socialist party of China, and Dr. Hsu Mo, Chinese ambassador to Turkey. Both were delegates to the United Nations Conference.

Twenty-three citizens of the Alaskan village of Attu, all that remain of those transferred to a prison camp in the northern Japanese island of Hokkaido, passed through here Nov. 12 on their way home. At their request, S. E. Phoutrides of the Greek Orthodox Church conducted a special service for the group. To an interviewer, one of them said: "It is hard to decide whether we shall return to our home village. To rebuild it with only 23 will be difficult."

BERT G. MITCHELL.

Russian Cathedral Becomes Moscow Property

Ownership of the Russian Orthodox Cathedral of St. Nicholas, New York, former see of the ruling Russian bishop in the United States, has come once more into possession of the Moscow patriarchate.

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To Send Bibles To the Japanese

Mission Board Votes Prompt Dispatch of Scriptures—Russian Prelate Says Church Is Free in U.S.S.R.

NEW YORK, Nov. 30.—Steps to provide hundreds of thousands of Bibles, hymnals and other Christian literature to the Christian churches of Japan were taken by the Japan committee of the Foreign Missions Conference of North America in special session this week, upon recommendation of Luman J. Shafer, chairman of the committee. Dr. Shafer recently returned from a three-week visit in Japan and Korea with the delegation of American churchmen. The committee voted to ask the American Bible Society to send at the earliest possible moment 100,000 New Testaments in English, which have been specifically requested by Japanese Christians. The American Bible Society has ready for immediate shipment to Japan 45,000 New Testaments and Gospel portions in the Japanese language. An additional 65,000 New Testaments with Psalms are now being printed in anticipation of further needs. The committee set up the machinery for a thorough study of the return of selected missionary personnel, including specialists in education, social work and evangelism, as requested by Christian leaders in Japan.

* * *

World-Wide Bible Reading Begins

The world-wide Bible reading movement sponsored by the American Bible Society, denominational church leaders and prominent Protestant laymen began Thanksgiving Day. J. Chapman Bradley, director of the program, predicted that it would constitute this year "the greatest organized Bible reading in history." Thirty million bookmarks listing Bible passages to be read daily on the 34 days between Thanksgiving and Christmas have been distributed this year, compared with 14,000,000 last year. World-wide Bible reading is being observed in a number of foreign countries, including China, Switzerland, the Philippine islands, Hawaii, Mexico, Cuba, Ecuador, Peru, Colombia, Puerto Rico, the Dominican Republic and the Virgin islands.

* * *

Archbishop Alexei of Russia Welcomed

At a meeting held in the Playhouse at Hunter College, Archbishop Alexei of Russia was welcomed to America by ministers and laymen of different denominations. Introduced by Edward C. Carter, the chairman of Russian Relief, the archbishop said: "I appear before you today as the representative of the Russian Orthodox Church. My main object in speaking to you is to acquaint you with the basic facts pertaining to the life of the church and of Russian believers. . . . The faithful Russian people have preserved their faith in the institutions and traditions of their fathers and of their own Orthodox faith. The people and the church are two inseparable elements of the life of Russia. One cannot speak of the church without speaking of the Russian people." The archbishop concluded: "The church in the Soviet Union is free of all interference on the part of the Soviet government. On the contrary, the church, giving expression to the people's thoughts and hopes, enjoys the esteem and confidence of the government. Remaining faithful, we feel our duty to be faithful, devoted Soviet citizens, not because of fear, but from the bottom of our hearts."

* * *

Ayer Condemns Fundamentalists For Separatism

Preaching in Calvary Baptist Church on Sunday, William Ward Ayer, the pastor, declared that fundamentalism needs to return to spiritual genuineness, "or else it will surely re-create the pharisaical spirit which crucified Jesus in the long ago." Dr. Ayer continued: "I am a fundamentalist in Christian doctrine, but I realize that the movement, now more than a quarter of a century old, is in danger of being blighted by religious froth, acrimonious debate and a stern and unlovely religious objectivism which demands the strictest adherence to creed, while failing to create the inner content of brotherliness, tolerance and deep Christian character. Doctrines are necessary, but they are not an end in religion. The doctrines must be incarnated in practical everyday living if the multitudes are to see and appreciate the great truths of our faith."

* * *

New Baptist Association To be Formed

A new religious organization, the Long Island Bible-Baptist association, is in process of formation. The new body is the result of the schism that developed in the Long Island Baptist association over a debate as to whether that organization should incorporate a creedal statement in its constitution. At a meeting in Hempstead Monday evening of the executive committee of the new organization, a conference of 35 ministers will make recommendations on the formation of its constitution. These steps were taken after a lengthy meeting this week in the Bushwick Avenue Baptist Church, which was attended by 550 persons representing 31 Baptist churches. William J. Weeks, pastor of the host church, presided. Another rally in the interest of the new association will be held on Jan. 28.

* * *

And So Forth

The Missouri Lutheran Synod has made a gift of $100,000 to the Lutherans of Germany to set up an orphanage in northern Germany in a building released by the British government. The synod also gave $100,000 to the World Council of Churches for aid to deportees in central Europe.

As he boarded a plane here to return to England, Hewlett Johnson, the dean of Canterbury, declared he foresaw "a socialized Europe in ten years, or much less," and eventually a socialized United States.

Bishop William T. Manning decreed last week that Brig. Gen. Elliott Roosevelt could not serve as vestryman of St. James Church, Hyde Park, because "he was not in good standing in the Episcopal Church."

J. HENRY CARPENTER.

Britain Starts Nationalization

Steps in Program Are Announced to Stormy Parliamentary Session—Church Assembly Meets

LONDON, Nov. 20.—There was much agitation in Parliament yesterday when Mr. Morrison explained in detail the steps the government will now take to fulfill its program as laid down in the king's speech. He is said to have been brusque in his refusal to permit discussion of the program, pointing out that the separate proposals may be discussed when the bills to carry them out appear. The government has made it clear that it will put into operation with all speed the measures of nationalization upon which the Labor party stood in the election. Mr. Morrison was insistent upon the duty which rests on those responsible for the industries in question to see that developments proceed in the interval before the new system begins. He added an important injunction which is perhaps the chief occasion for the stormy scene in the House: "Those who follow this advice will not be prejudiced, but those who do not will find their policy reflected in the terms of compensation to be offered them."

* * *

Church Assembly Receives Report on Evangelism

The Church of England National Assembly, now in session, has received the report of the archbishops' commission on evangelism. Speaking of that report, the Bishop of Rochester criticized in the church the "increasing sacerdotalism which has tended to magnify the priestly office by inhibiting the laity from exercising their undoubted right of apostleship." Another speaker declared that the people's ignorance of the church was trivial compared to the church's ignorance of the people. The dean of St. Paul's called for a profound modification of the church itself. "We, like the primitive church," he said, "should be cleared for action, and some of our treasures should be under hatches. We should ask for no more elaborate affirmation from those who would join our fellowship than the one asked of the converts of St. Paul, 'Jesus is Lord.'" The report is now commended to the parochial councils for study. The archbishops were asked to consult with the bishops as to the best central organization for evangelism, and to take steps accordingly.

* * *

Assembly Meets in Friends' House

The Church of England Assembly is still without the use of its home, Church House, while the Methodists' hall, Westminster, of which the Church of England has had the use during the war, is now being made ready for the United Nations Assembly next year. Under these conditions, the 700 delegates are being lodged in Friends' House, the home of the Society of Friends. I will not be surprised if they envy their hosts this fine hall. Friends of the Quakers never lose a chance to point out to them that the society which has taught us the place of silence in worship has provided London with a hall which is a triumph of

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acoustics. Incidentally, a writer in the current *Hibbert Journal* suggests that the only way to avoid disaster from the atomic bomb is by appointing the Society of Friends sole custodian of the bomb and permitting none but its members to make or use it. This may be a fantastic suggestion, but underlying it is a profound spiritual truth.

* * *

Staunch Anglo-Catholic Dies in Jersey

If readers will turn to the Methodist hymnal, they will find that the author of one of the best known hymns of adoration, "Ye watchers and ye holy ones," was Athelstan Riley, born in 1855. Yesterday news of his death came from the island of Jersey, where he had made his home for many years. To Englishmen who have followed the story of our "unhappy divisions" for more than half a century, Mr. Riley was a familiar figure. He was a layman who early in life became a convinced Anglo-catholic, passionately eager for the reunion of his own church with, particularly, the Eastern Church. He was a fierce fighter, and long after he left England, whenever a new controversy upon religious education arose, a letter, pungent and uncompromising, was certain to come from him. Modernists of all schools as well as advocates of undenominational religious education knew him as their most resolute enemy, yet they admired him for his courage. Athelstan Riley must have found bitter the hour in which he read the papal refusal to acknowledge the validity of Anglican orders and thus realized that the door was bolted against the proposals for reunion with Rome.

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Decries Potsdam Starvation Plan

President of Universalists Calls for Immediate Revision—Launch School for Labor-Industry Accord

SYRACUSE, N. Y., Nov. 28.—In his sermon at the union Thanksgiving service here, Ellsworth Reamon, president of the Universalist Church of America, called for an immediate revision of the Potsdam agreement. Speaking on the theme, "Shadows Over Thanksgiving," and quoting from a recent Christian Century editorial, "Are We Murderers?," Dr. Reamon pointed out that those who are dying in Germany from lack of food are not the nazis who plunged the world into war, but the oldest and youngest members of the population, people who were not responsible for nazi aggression.

* * *

School of Industrial Relations Opens

The new state school of industrial and labor relations at Cornell University, which started its program the first week in November, has special significance at a time when management and labor are unable to reconcile their differences and develop a plan to avoid strikes and insure adequate wages. Student enrollment for the first semester is 107, of whom 60 are war veterans and 19 women. The school, first of its kind in the country, was authorized by the 1944 legislature and is governed by a board of 11 men representing labor, management, government and education.

* * *

Debate Legality of 'Released Time'

The legal status of weekday religious education on released time from the public schools is again in the headlines. Gregory C. F. Reynolds, pastor of the North American Old Roman Catholic Church, protested against the granting of regents' credit for religious instruction. Edward R. Van Kleeck, assistant commissioner of education for the state, answered by saying that regents' credit for such instruction is not only legal but desirable. Meanwhile, Frederick J. Zwierlein, professor emeritus of St. Bernard's Seminary and a Catholic authority on the educational history of the state, asserted in an address at Canandaigua that the state education commissioner's prohibition of the use of public school buildings for religious classes is based on a completely erroneous conception of the meaning of Article XI, section 4, of the state constitution. Dr. Zwierlein contends that this article was put in the constitution in 1894 in a time of anti-Catholic bigotry, was aimed solely at preventing financial aid to Catholic schools and had nothing at all to do with public schools.

* * *

Students Ask More Religious Courses

Forty students from 17 colleges in the state, representing the Student Christian Movement, held a three-day session recently at Hamilton College. A chief concern of the young people was the failure of many colleges to give religion an ade-

quate place in the curriculum. A five-member commission was appointed to seek to secure additional courses on religion in the colleges and universities of the state. Regional student conferences were planned as follows: Jamaica, Jan. 11-16; Keuka College, March 22-24; Silver Bay, June 14-21.

* * *

Calls for Increased Temperance Effort

Deets Pickett, secretary of the Methodist Board of Temperance, was the leading speaker at the conference on "The Church and the Liquor Traffic" held for the central New York area under the auspices of the church councils of the state and of the city of Syracuse. He stressed the idea that information will not settle the liquor problem and that something more than an educational approach is needed. Doctors and nurses, he argued, know more about the evil effects of narcotics than any other group but have the highest percentage of addicts. He urged the necessity of creating a "climate of opinion" and of establishing church groups who accept standards of abstinence.

* * *

And So Forth

Seven hundred young people of the Baptist state youth fellowship, meeting at Rochester in their 11th annual conference, went on record in opposition to compulsory peacetime conscription. With refreshing sincerity and simplicity, they said, "It is against Christian principles."

Luigi G. Ligutti of Des Moines, executive secretary of the National Catholic Rural Life Conference, speaking to parochial school teachers of the Buffalo diocese, deplored the lack of courses in rural subjects offered in Catholic schools.

At the ordination of Frederick Herman Reissig to the Lutheran ministry in Emmanuel Church, Rochester, the sermon was preached by his father, Frederick E. Reissig, executive secretary of the federation of churches of Washington, D. C.

Dale Dargitz of Pasadena, Calif., Disciples minister and former Red Cross field director, has been elected social service director for the Buffalo council of churches.

WALTER D. CAVERT.

Protest Truman Award

Texas Baptists Say Baylor Should Hold to Church's Standards

WACO, TEX., Nov. 27.—Newspaper headlines were made when the Baptist general convention of Texas, meeting in Fort Worth Nov. 15, passed the following resolution: "Because of the reported attitude of the President of the United States as a Baptist toward gambling and drinking, and because of the invitation of Baylor University to confer upon him the high recognition of an honorary degree, I move that we instruct the trustees of all our colleges and universities not to confer any honorary degrees on those holding to such a position." The resolution was offered by A. L. Roloff, pastor of the large Park Avenue Baptist Church, Corpus Christi, and a graduate of Baylor. Immediately, Baylor University trustees confirmed President Neff's invitation to President Truman, asserting that the convention had no constitutional right to dictate management of internal matters which properly belong to the trustees.

* * *

Opens Convention-Trustee Controversy

Discussion of the matter still rages among Baptists, many insisting that since the convention owns and controls Baylor and other educational institutions, it has a right to express itself. It is likely that the forthcoming meeting of the Baptist state executive board on Dec. 4 will endeavor to clarify convention-trustee responsibility and urge a more clearly defined basis for conferring honorary degrees. The entire episode is closely related to the conferring of an honorary degree on John N. Garner by Baylor University some years ago, objection then being raised on the same grounds as in the present case. The whole affair hinges on the Baptist insistence that members of the church observe temperance. The week following the action of Texas Baptists, the Arkansas Baptist state convention passed a similar resolution regarding degrees conferred by its educational institutions.

* * *

Methodists Also Make Headlines

Last week the First Methodist Church of Houston, largest in southern Methodism, celebrated the payment of the last $400,000 on its huge building and plant. The Northwest Texas Methodist conference, convening at Abilene, supplied newspaper headlines when J. H. Hamblen, former pastor of the First Methodist Church there, announced his repudiation of Methodist literature and his withdrawal from the conference. It is reported that he will establish in the city a new Methodist church embodying his protests. So far as known, he has not carried with him any other ministers of the conference. Three hundred Methodist students spent last week in a state-wide meeting at Corsicana. Allan A. Hunter of Mount Hollywood Congregational Church, Los Angeles, was the keynote speaker.

* * *

And So Forth

Bishop College, Negro institution at Marshall, is conducting a campaign to raise $200,000 for expansion. The Northern Baptist Convention, the General Education Board and the state Baptist convention, as well as churches and citizens of both races, are contributing to the fund.

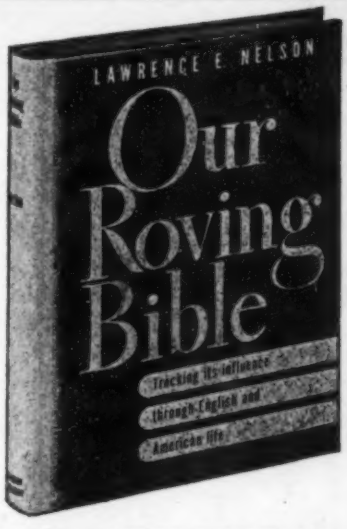
Conferences on evangelism under the direction of Jesse M. Bader of the Federal Council of Churches are currently being held in Dallas, San Antonio, Shreveport, New Orleans and Montgomery, Ala.

JOSEPH MARTIN DAWSON.

Hold Protestant Rally

Federal Council Seeks Cooperation in 1946 Evangelistic Campaign

CHICAGO, Nov. 30.—Evangelism is not a leisurely task, but a race with disaster, declared four emissaries of the Federal Council of Churches here this week. In preparation for 1946 as the year of evangelism in all Protestant denominations, they are visiting 48 principal centers throughout the nation. The team was effective in relating



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To Award College Scholarships

The 1946 observance of Youth Week, Jan. 27-Feb. 3, will be climaxed with the awarding to eight young people of college scholarships valued at $9,200. So announces Isaac K. Beckes, executive secretary of the United Christian Youth Movement. The boy and girl selected as national winners will each receive a four-year scholarship amounting to $1,600. Six regional winners will receive scholarships of $1,000 each. All eight will receive also full scholarships to summer regional conferences sponsored by the United Christian Youth Movement. The awards are based upon work done by the young people in their local churches, communities and interdenominational organizations, and their leadership in school and community, and on a 1,500-word essay on "The Meaning of the Christian Faith in My Community." The United Christian Youth Movement is a federation of Girl Scouts, Boy Scouts, Y.M.C.A., Y.W.C.A., Camp Fire Girls, Student Volunteer Movement, Christian Endeavor, and the youth groups of 41 denominational bodies.

• • •

Urge Perfecting Of UNO

A resolution protesting American insistence on Pacific bases, unilateral action regarding Japan and keeping secret the atomic bomb, and calling for immediate consolidation and democratization of the United Nations Organization as a step toward universal disarmament, was passed unanimously at the recent Congregational midwest regional meeting attended by delegates from 19 states.

• • •

Community Church Notes Anniversary

Kenwood Church, one of the oldest and strongest union churches in the middle west, celebrated its 60th anniversary Nov. 15. Albert Joseph McCartney, pastor of the Covenant-First Presbyterian Church of Washington, D. C., who was pastor of the Kenwood Church 1911-27, gave the anniversary address. Alfred Lee Wilson, Kenwood's fourth pastor during these 60 years, is now in the 18th year of his service. Two charter members of the congregation are still active in its affairs. One of the features of the church's work is a weekday program with an average monthly attendance of more than 2,000 young people.

• • •

Boys' Court Worker Resigns

Louis deBoer, director of the boys' court service of the Chicago church federation since 1939, has resigned to become educational and publicity secretary of the Illinois Society for Mental Hygiene. Walter Blanks, also of the federation staff, has resigned to accept a position with the Illinois Children's Home and Aid Society. Under deBoer's leadership this court work, now in its 26th year, was brought to a high standard. Its staff includes a psychiatrist, vocational counselors and skilled case workers.

• • •

Central Church Tells Its Story

The dramatic story of the 70 years of Central Church, led across that period by David Swing, Newell Dwight Hillis, Frank W. Gunsaulus, Frederick F. Shannon and Harold W. Ruopp, the present pastor, is told in a 14-page pamphlet, *Across the Years*, prepared for the anniversary celebration on Dec. 9. The story of the church's colorful beginning and the place it came to fill in the religious life of the country and of this metropolis is one of the unique epics of church life in America, vividly and sensitively recounted in this booklet. Copies of it will be distributed at the anniversary service and will be available at the church's offices, 410 S. Michigan Blvd. The anniversary sermon will be delivered by Albert E. Day, director of the New Life movement of the Methodist Church. Central Church has never owned its own building. It now worships in its fifth home, the Studebaker theater on Michigan boulevard.

CHARLES LESLIE VENABLE.

The Church Roll

Douglas V. Steere of Haverford College has returned from a tour of Europe where he investigated relief needs for the American Friends Service Committee. He re-

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ported acute material needs in Finland, where the committee has approved distribution of clothing and supplementary food. The work will be done by a volunteer Finnish relief group.

George Albert Smith was appointed president of the Church of Jesus Christ of Latter-day Saints at the general conference of the denomination held early in October in Salt Lake City, according to Religious News Service.

G. James Fleming, regional director in Philadelphia of the Committee on Fair Employment Practices, has been appointed to the staff of the American Friends Service Committee, which is sponsoring a number of projects to improve Negro opportunities for employment and housing and to create better understanding of Negro cultural achievements.

Waitstill Sharp, former Unitarian minister in Boston, is reported by Religious News Service as having arrived in Prague to supervise distribution of relief shipments to Czechoslovakia from the United States.

Hans Brunner, son of the Swiss theologian Emil Brunner, has enrolled at Union Theological Seminary as the first student from Europe to register under the seminary's foreign fellowships since the war. His father was the first student to enroll at Union under the fellowship plan after World War I.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

18,000,000 Orphans (The March of Time.) *Documentary* on status of rehabilitation in Philippines, with dramatized facts relating to coming independence. An *effective* presentation of need to carry out promise of independence in light of political currents in Far East. M, Y

The Southerner (UA) Betty Field, J. Carroll Naish, Zachary Scott, Blanche Yurka. *Drama.* A year's effort of sharecropper family to keep alive, harvest a cotton crop, crowned by failure, but with dogged persistence persuading them to try again. This is the film banned by Memphis for its *realistic* portrayal of hardship in the cotton areas, and shunned by trade reviewers as not "escapist" enough for box-office success. A *simple, honest* record of one family's struggle against obstacles, human and material, to win self-respect. Resists temptation to end with all coming out rosily. M, Y

Too Young to Know (War.) *Drama.* Impetuous marriage of teen-agers wrecked by immaturity, with reconciliation coming only after bitter experience, war service, have helped each grow up. A case study, rather drawn-out and undramatic but honestly and *sympathetically* presented. M, Y

What Next, Corporal Hargrove? (MGM) Robert Walker, Chill Wills, Keenan Wynn. *Comedy.* The exasperating things that keep happening to the well intentioned but bungling Hargrove wherever he goes—here, through Normandy just behind the invasion. Excellent characterizations in *spontaneous,* laughable situations. M, Y, C

BEST CURRENT FILMS

For Family: Anchors Aweigh, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair.

For Mature Audiences: A Bell for Adano, The Clock, The Fall of Berlin, The Fleet that Came to Stay, The Great John L., The House on 92nd Street, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, A Song to Remember, The Story of G. I. Joe, The True Glory, Valley of Decision.

12-12-45

Christmas Gift Books

Just published

300 Favorite Poems: T. C. Clark, Compiler

MANY ANTHOLOGIES are heavy and forbidding. But this is one that is as inviting as a well planned feast. The great poets are here—Shakespeare, Browning, Tennyson, Keats, Byron, Longfellow, Whittier, Whitman—and also numerous modern writers—Markham, Stevenson, Sandburg, Oxenham; 163 authors are included. The book will appeal to multitudes who are not acquainted with the bulk of great poetry, but who do like brief bits of verse that deal winsomely with the things of everyday.

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